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ABSTRACT

Appendices to the 1972-1974 report for the Intercultural Social Studies Project for Secondary Schools are presented. They are part of a report describing the major activities and accomplishments of the project which maintained a culture studies network of teachers in which materials designed by project staff were field tested. The appendices contain representative examples of project fieldtest materials, project newsletters, lists of fieldtest participants, representative examples of participant and evaluator responses, a project participant form, and lists of project policy committee and advisory committee members, project evaluators, and of the project staff. SO 007 983 is the final report and also contains Appendix A, a pedagogical framework for global cultural studies. (Author/KSM)

- APPENDIX C -

PROJECT NEWSLETTERS 1 THROUGH 11

No. 1	January 1973
No. 2	February 1973
No. 3	March 1973
No. 4	April 1973
No. 5	May 1973
No. 6	June 1973
No. 7	October 1973
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No. 10	April 1974
No. 11	June 1974

APPENDIX C

American Universities Field Staff

3 Lebanon St., Hanover, N.H. 03755

Telephone: (603) 643-2110
(212) 986-6723
Cable Address: AUFSTAFF, Hanover

A NEWSLETTER FOR INTERCULTURAL SOCIAL STUDIES TEACHERS

VOLUME I, NUMBER 1, JANUARY 1973

Dear Field Test Teacher:

Thank you for cooperating with our efforts to develop secondary social studies materials for intercultural studies. You are one of a hundred teachers working with the ICSSP. Each will receive the following:

1. An introductory packet of materials relating to the AUFS organization.

2. A continuing subscription to Fieldstaff Reports. These have blue covers and are distributed at the rate of sixty titles each year. You'll receive about five each month and we hope many of them will interest you. Please feel free to share these Reports with colleagues and use them when you can as resources in the preparation of your own lessons. And by all means, share them with any students who have interest in the topics and can handle the reading level.

3. Ten copies of "Witchcraft and Sorcery in Tanzania," a Fieldstaff Perspective by Norman N. Miller. We hope many students will read this booklet and that you and they will advise us on the interest and usefulness of its topic, style, format, and reading difficulty. Enclosed is an evaluation form for your response and a return envelope for your use.

4. "La Parada: Lima's Market" Parts I, II, and III will follow in about a week.

5. "Suggestions for Studying Cultures" will be sent next. It is the beginning of an effort to develop a guide for teachers. At that time we will forward five copies of each of the following Fieldstaff Perspectives: "Half Empty or Half Full," "City Lights," "Ahmadou's World,"

UNIVERSITY MEMBERS: University of Alabama · Brown University · California Institute of Technology · Dartmouth College · University of Hawaii · Indiana University · University of Kansas · Louisiana State University · Michigan State University · Tulane University · University of Wisconsin

New York Office: 535 Fifth Avenue, New York, N.Y. 10017 · YUkon 6-6722

"Change on the Altiplano," "The Blacks of Choco," "Life in a Callejon," "India's Bovine Burden," and "Miracles with New Rice Technology." The suggestions will offer several alternatives for using Perspectives in the classroom.

6. Meanwhile we will be developing for your use, in February and possibly early March, a unit tentatively called, "MAN AT AQ KUPRUK." It will focus on life in and near the village of Aq Kupruk in Afghanistan just south of the border of the U.S.S.R. Numerous readings will be provided.

7. In late March or April we should be able to send materials relating to the question: "SOUTHEAST ASIA: AMID DIVERSITY IS UNITY POSSIBLE?"

8. "HUMAN BEHAVIOR: HUMAN CULTURE: LOOKING AT OURSELVES" may not get done this spring. It is at the planning stage and your input can be helpful. We'd like it to be the "kickoff" unit for next fall. If we "get it together" such a unit could be distributed in May or early June. Its questions are: Who are we? How do we behave? and Are we what we want to be? Should such a unit be developed? Our view is that a brief analysis of one's own American cultures would be a good starting point to follow with Perspectives of other cultures. Write your views....

9. We hope many of you will be able to use the ten Fieldstaff Perspective booklets on "POPULATION AND SOCIETIES." Perhaps the best way is to have you request the series. We can deliver the materials any time after February first so let us know if and when you wish to test these materials. Since this is a second test for most of these booklets, it is not essential that all of you use them. It's up to you. Let us know your interests.

10. Two lists of American Universities Field Staff publications are being sent for your review. They cover the years 1968-1970 and 1971-1972. Since it is our intention to adapt Fieldstaff Reports for secondary school students, you can be of help by reviewing these lists and suggesting which titles would be more interesting and acceptable for your students.

Also, we hope that some field test teachers, perhaps even students, will adapt some Reports and permit us to share such revisions with others in the ICSSP network. While the staff is responsible for writing and rewriting, we nevertheless realize that you and others are talented professionals who may want to assist in doing some of the materials development.

A review of AUFS publication lists may reveal reports which you will want to obtain, either for direct use or your own revision. Your request for these "back issues" will be honored within budgetary limitations. We cannot send everything to everyone but we will be able to fill almost any specific request.

11. As the blue-covered Fieldstaff Reports are issued this winter and spring, certain ones will be selected and rewritten at several levels of difficulty (hopefully, fifth through twelfth grade reading levels). These editions will be provided for your use in classroom situations and will enable us to provide current events material at the same time as comprehensive units are being developed. Thus, ICSSP curriculum study materials will be coming to you in several formats.

    A. Fieldstaff Reports -- (for teachers and advanced students)

    B. Fieldstaff Perspectives -- (for students)

        1. Single reports -- (current events and units)
        2. Sets of reports -- (teaching-learning units)

    C. Pedagogical framework -- (items for teachers)

    D. Evaluation forms -- (for teachers and students)

    E. ICSSP newsletters -- (for teachers)

    F. Miscellaneous materials -- (some AUFS and other sources for whomever has interest)

12. Among the other things we would like to send are special issues of journals and perhaps even samples of books. If we can send at no charge items believed to be of interest, may we? None of the ICSSP materials has any cost attached. We do not charge you. We do not charge your district. Let us have the following agreement: We will send what is available of what seems good and appropriate unless you advise us otherwise. We will not give your name and address indiscriminately. We will work to bring you materials of probable interest. Say NO if you like. Otherwise, your YES is assumed and as your colleagues, we will forward whatever we come across if it appears to be in your interest area.

Sharing is a major part of the ICSSP. You will receive a roster of all the teachers involved in the project and it will include school and home addresses and telephone numbers. Hopefully, many

will be able to get acquainted and perhaps share items and non-project materials such as curriculum guides and personal-professional letters. Whenever possible, we will arrange for you to meet nearby colleagues. If openings arise for overseas travel, summer study programs, and workshops, we will send announcements to you as quickly as possible. Professional development is an implicit goal of the ICSSP.

Feel free to share ICSSP materials and ideas with colleagues in your school and district. If a set of materials can be more appropriately used in a colleague's classroom than your own, please make the appropriate arrangements and, if possible, have that teacher prepare the evaluation forms with your assistance. Such flexibility will insure the maximum use and provide a convenient procedure for dealing with materials. Feel free also to share those materials which are extensively used in your classroom. Whenever several teachers use materials, some record of the results would be helpful to us.

Several return envelopes have been enclosed. Use them whenever you have a question or a suggestion.

There's so much to do that this newsletter has to end. There will be others, however, and you now have a little better view of where we are headed. Future newsletters can include your own ideas and questions. Please be encouraged to contribute and thereby help the ICSSP develop into an interacting network of professional educators committed to intercultural studies.

Cordially,

THE AUFS INTERCULTURAL SOCIAL
STUDIES PROJECT STAFF

JO/et
Enc.

INTERCULTURAL SOCIAL STUDIES PROJECT NEWSLETTER
AMERICAN UNIVERSITIES FIELD STAFF
3 Lebanon Street
Hanover, New Hampshire 03755
(603) 643-2110

Vol. I. No. 2 February 1973

Greetings:

There is so much to say and so little time....

SUMMER 1973 OPPORTUNITIES: Deadline is March 15, 1973 for applications - International Educational and Cultural Exchange Seminars.

TEACHERS: Summer 1973 Seminar in India for teachers of World of Asian history: 8 weeks, July and August, secondary school teachers survey Indian culture and then experience it. Five weeks of intensive study, two weeks of related field trips within India, two-day conference in Bombay. Preference to those without previous experience in Asia and those with masters degrees. Provides costs of instruction, travel, and modest living allowance. Selected participants will need ± U.S.$300 for private travel, recreation, and miscellaneous expenses. Direct air mail special delivery letters of application to: Teacher 1973 Seminar in India, Institute of International Studies, Office of Education, U.S. Department of H.E.W., Washington, D.C. 20202. Enclose a stamped self-addressed envelope. Deadline is March 15, and applications must be forwarded to the grantee institution sponsoring the seminar. No forms available. Make your letter an appropriate substitute. Provide full addresses and school and home telephone numbers.

SUPERVISORS AND CURRICULUM DIRECTORS. Fall 1973 Seminar in India: 8 weeks, October and November, secondary or elementary supervisors of history or social studies. Six weeks of formal study (arts, geography, history, social and economic life of India) and two weeks of related field trips (Bombay, Calcutta, Madras). Preference to those with masters degrees, three years of experience, and an age under fifty. Provides costs of instruction, travel and modest living allowance.

Selected participants will need ± U.S.$300 for private travel, recreation, and miscellaneous expenses. Direct air mail special delivery letters of application to: Supervisors 1973 Seminar in India, Institute of International Studies, Office of Education, U.S. Department of H.E.W., Washington, D.C. 20202. Enclose a stamped self-addressed envelope. Deadline is March 15, and applications must be forwarded to the grantee institution sponsoring the seminar. No forms available. Make your letter an appropriate substitute. Provide full address and school and home telephone numbers.

TEACHERS FROM ABROAD AVAILABLE FOR TEACHING POSITIONS IN THE UNITED STATES. 1973-1974. One year with renewal option for another year. Aged 25-50, good command of English selected by their nation's binational educational commission, secondary and elementary, all subject fields (physical education and music to science, math and social studies). No immediate deadline. Write: Teacher Exchange Section, Institute of International Studies, Office of Education, U.S. Department of H.E.W., Washington, D.C. 20202.

FOREIGN CURRICULUM CONSULTANTS. Eight to ten months. For large school systems, state education departments, small colleges, groups of colleges. "To help plan and develop American curriculums in foreign language and area studies." No immediate deadline. Write: Division of Foreign Studies, Institute of International Studies, Office of Education, U.S. Department of H.E.W., Washington, D.C. 20202.

There may, in addition, be summer teacher seminars in other countries where PL 480 moneys are available. These could include the Arab Republic of Egypt, Pakistan, Poland, Tunisia, and Yugoslavia. Applicants for seminars which may possibly be held in these places would follow the same procedures as in applying for the India seminars. Send letter application to the Institute for International Studies.

By the way, the President and Congress are seeking counsel on the future of federally sponsored international educational programs. In one version of the 1973 and 1974 federal budgets all such programs in HEW-USOE are deleted. One view is that they should be within the new, as yet unfunded National Institute for Education (NIE). Another view is directed toward

expansion and other advice ranges from "shrink" to "abolish." For further information on the subject one would have to obtain it from the President, Senators, Congressmen, and from the Institute for International Studies which is responsible for administering such programs as directed by law (Mutual Educational and Cultural Exchange Act of 1961; Fulbright-Hays Act). Of interest is Hearings Before a Subcommittee "OE PL-480 HEARINGS," Hearings Before a Subcommittee on Appropriations, House of Representatives, Ninety Second Congress, Second Session, Part 2, Office of Education, Special Institutions, U.S.G.P.O., Washington, 1972. Any congressman can provide a copy.

There could be more information in this Newsletter but it is important not to delay. Sorry not to be able to tell you the Seminar grantee institutions. They are just not available. (In a computer....) In previous years, however, the India seminars have been administered by the International Studies Division of the New York State Department of Education. Perhaps you will want to send a duplicate of any letter application c/o Dr. Norman Abramowitz, The State Education Department, 99 Washington Avenue, Albany, New York 12210.

More about the project in March! Expect "MAN AT AQ KUPRUK" in early March.

James M. Oswald

James M. Oswald
Intercultural Social Studies Project

BEST COPY AVAILABLE

'Sister Cities' Program Boon To The Internationally-Minded

By IRENE SEGE

WASHINGTON (U P I) — World problems usually are tackled only on a governmental level, but the Sister Cities program offers the average citizen his own special workshop in international relations.

Under the program, any American city can affiliate with a city abroad having such similar characteristics as size, economic traits, geography. The cities then establish educational, cultural, technical and other exchange programs. About 425 American cities have become affiliated with 500 sister cities in 64 nations.

Sister Cities have "a tremendous amount of potential," according to Thomas Gittins, vice president of the Town Affiliation Association which has coordinated the program since 1956. He said the exchange system "may well be the sleeping giant" of international understanding.

In addition to helping the U.S. community orient itself to another culture," Gittins said, the "general community participation" in the program strengthens local bonds as well.

The program in America got its "real thrust" with the People-to-People movement of the Eisenhower years, Gittins said, although some U.S.-foreign urban ties are over 30 years old.

"The concept of sister cities is quite old...," he added, "dating back to ancient Roman times."

Educational exchange is probably the biggest part of the program, he said, with both student and teacher exchanges. York, Pa., and Arles, France, for instance, exchange language teachers.

Other cities exchage high school students. Takoma Park, Md., and Jequie, Brazil, have had such an exchange since 1963, according to Frieda Zark, a member of the board of of Takoa Park's sister city committee.

"Every (Brazilian) student that came here would not (otherwise) have gone any further than high school," she said, "but every one has graduated from college down there."

Sister cities also help each other in times of urgent need. Hialeah, Fla., organized disaster relief and reconstruction aid when its sister city, Managua, Nicaragua was leveled by an earthquake in December.

Hialeah also rushed to Managua's aid late in 1971 to help combat a polio epidemic. Within 10 days, Hialeah sent almost $100,000 worth of medical supplies and six iron lungs to Managua.

After World War II, Seattle, Wash., sent relief supplies to its sister city, Kobe, Japan. Last winter, Kobe returned the favor by sending several tons of rice to Seattle, many of whose citizens were facing lean times because of prolonged unemployment. In December, 1971, Sen. Warren Magnuson, D-Wash., told his colleagues:

"I have served in the United States Senate for over 25 years and in all of that time I have never felt disgraced by my government. But today, I stand on the floor of the greatest deliberative body in the world, to plead for pollution.

"The hungry people of Seattle, Wash., are being kept from starvation by mercy shipments of food from Japan while the U.S. government, in violation of the law, refuses to open its food warehouse to these starving women, children and unemployed men."

Sister cities also celebrate each other's independence days, exchange pen pals, businessmen, dentists, journalists, engineers and tourists.

Ties with America cities have been established by municipalities on all continents. Nine-ty Japanese and 80 Mexican cities have American sisters.

There also is growing interest in Africa and Eastern Europe, Gittins said. Seattle recently affiliated with Tashkent in the Soviet Union, and Rochester, N.Y., has adopted a sister in Cracow, Poland.

INTERCULTURAL SOCIAL STUDIES PROJECT NEWSLETTER
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3 Lebanon Street
Hanover, New Hampshire 03755
(603) 643-2110

Vol. I No. 3 March 1973

How time flies ....

MAN AT AQ KUPRUK: A Town in Northern Afghanistan is printed, boxed, and being mailed. On receiving the parcel, check the many items enclosed against the inventory which will be the top sheet in the flip top box.

Development of simulations and illustrated materials absorbed staff time. We depend on field test teachers to innovate and adapt MAAK to your classroom and to your students. The MAAK teaching-learning packet contains all sorts of Perspectives for a variety of reading levels and interest levels. The staff awaits your judgement. Frankly, we can hardly wait for your evaluations.

Recommended for use with MAAK:ATINA are the Central Asian films of Julien Bryan. These are being used this Spring in workshops. (By the way, will we see you at the South East Regional National Council for the Social Studies Annual Meeting in Durham, N. C., April 5-7, 1973? We'll be using Julien Bryan films in demonstrations there. About that meeting, more later.) Back to films for MAAK.

AUFS DOCUMENTARY FILM PROJECT Director Norman Miller reports that 16mm color-sound films from Aq Kupruk will be available later during 1973. Working from twenty-four hours of raw footage filmed under the supervision of AUFS Associates Louis Dupree and Miller, the DFP has several story-boards now being edited in London film studios. When these films are available, ICSSP field test teachers will be among the first to know. For now, use the MAAK materials. If they are good, consider enriching them with Julien Bryan films and preparing the way with budget directors for future orders of DFP films from Aq Kupruk.

The following 16mm films are available for purchase through Julien Bryan and the International Film Foundation, 475 Fifth Avenue, Suite 516, New York City 10017 (212) 685-4999.

MOUNTAIN PEOPLES OF CENTRAL ASIA SERIES
(Fourteen Films Individually or a Set Price of $1655.00)
[All Color Films Except (Tajik)]

Title	Length	Price
Baking Oven Bread (Tajik)	11 minutes	$120.00
Baking Unleavened Bread (Pushtu)	10 minutes	150.00
Boys' Games (Pushtu)	5 minutes	70.00
Building a Bridge (Tajik)	10 minutes	120.00
Buzkashi (Afghan Tribes)	8 minutes	140.00
Casting Iron Plow Shares (Tajik)	11 minutes	110.00
Grinding Wheat (Tajik)	7 minutes	90.00
Making Gunpowder (Tajik)	10 minutes	115.00
Making Felt Rugs (Pushtu)	9 minutes	135.00
Men's Dance (Pushtu)	11 minutes	140.00
Pottery Making (Tajik)	15 minutes	130.00
Shearing Yaks (Tajik)	9 minutes	100.00
Threshing Wheat (Tajik)	9 minutes	100.00
Weaving Cloth (Pushtu)	9 minutes	135.00

MAAK sets come in a box. Only enough sets for field test teachers (100) and evaluators (15) are being shipped. A few partial sets remain in the office. On the basis of Spring evaluations the MAAK packet will be revised and then marketed this Summer for Fall deliveries. The tentative cost will be just under fifty dollars and the set will contain booklets, color prints, slides, maps, photographic murals, posters, simulations and a cassette recording. Field test sets do not contain recordings or artifacts such as prayer beads. What is your counsel?

NOW, back to the Spring workshops. The full staff of three will be in Durham, North Carolina, at the Downtowner Motor Inn, for a presentation: "Intercultural Social Studies," Friday, April 6, 1973, 3:30 - 5:00 p.m. Don't know the room assignment. Maybe not in the DMI but nearby. For information on the SE Regional NCSS meeting (April 5-7) contact: Mary Vann Wilkins, Division of Social Studies Education, Department of Public Instruction, State of North Carolina, Raleigh .... If you can join us there we can meet you and you can meet Jim Oswald, Manon Spitzer, and Billy Thames.

The day before Jim Oswald is in Boston demonstrating "EARTHSHIP: THE FOUR-DIMENSIONAL GEOGRAPHY OF THE ONE AND ONLY SPACESHIP EARTH ... (Fourth Annual Northeast Regional Social Studies Conference, April 4-7, 1973, Statler-Hilton Hotel, Boston, Massachusetts). The "EARTHSHIP" presentation is 9-12 a.m. Thursday, April 5, 1973, in Parlors D and E. It is "Clinic 6". Jim will be in the SHH the night before to meet with all who are interested in the ICSSP.

Tentatively, a workshop is scheduled for late April in Memphis and possibly another place farther southeast. If you want staff to visit or conduct a workshop in April in the southeast, contact Billy Thames, AUFS-ICSSP, Box 2962, University, Alabama 35486. He's setting up the itinerary.

Charles Rivera and other University of Denver, International Studies folk will be demonstrating MAAK at the South West Regional NCSS Meeting scheduled for April 10-21, 1973, Mayo Hotel, Tulsa, Oklahoma.

On Workshops: We can't go everywhere though we wish it were possible. The staff is as happy to meet with one as with hundreds. The budget severely limits travel. So... staff go first where they are invited. We sometimes ride the bus and subway and will sleep on couches. But even those budget stretchers fail to create more time. Begin thinking about next year.

... San Francisco ... NCSS ... November ... for example.

If you are a field test teacher who is not an NCSS member, you may be surprised when a copy of Social Education arrives in your mail box. Marc Gillespie, NCSS Business Manager, will be sending some copies of the special "China" issue (SE, January, 1973). Journal of Geography declined our offer. Others will be pursued.

EVALUATION: Keep those forms, cards, and letters coming. To those who have students evaluate the ICSSP materials and then forward their comments to the staff, a special thanks! And to all of you, many thanks! The evaluations being provided are very helpful.

South East Regional ICSSP Coordinator, Billy Thames, Dr. Carrel Anderson, and others of the University of Alabama are analyzing evaluative data for the ICSSP.

The following evaluators are also serving by providing analyses and evaluations of ICSSP products. These evaluators include:

James M. Becker, Indiana University
Louis Dupree, AUFS - Oxford University
William M. Hering, Jr., University of Illinois
Dana Kurfman, Prince George's County Public Schools
Frances Link, Curriculum Development Associates
Robert C. Johnson, University of Denver
Roger Johnson, College of Education, Tampa
Richard F. Newton, Temple University
Anthony J. Petrillo, Jefferson County Public Schools
Peter Scharf, Harvard, Human Development Center
Charles Thompson, Harvard, Human Development Center
Don T. Tubbs, Memphis City Schools
Jan L. Tucker, Florida International University

TRAVEL this summer to India? Regardless of what happens with the USOE International Educational and Cultural Exchange Seminars, a pay-your-own-way study tour to India has been arranged by Dr. Norman Abramowitz, State Education Department, 99 Washington Avenue, Albany, New York 12210. The cost is $950. You'd need more dollars than that but for details contact the organizer. A bargain if there ever was one. An investment ....

SOUTHEAST ASIA: Amidst Diversity Is Unity Possible? Expect delivery of this teaching-learning packet not less than a month after the arrival of MAAK. Whereas MAAK is based on the work of AUFS Associate Louis Dupree, scholar-observer in Afghanistan, SEA: ADIUP will be based on the work of two AUFS Associates: Willard Hanna who went to China as a teacher in 1932 and Albert Ravenholt, who also went to Asia before World War Two. Both have written extensively.

Once again, it is a pleasure to be able to bring the perceptions of scholars to the classroom through Fieldstaff Perspectives. Look forward to SOUTH EAST ASIA ....

THE ICSSP Field Test Teacher Network participants are listed on the two enclosed sheets. With regrets, delete the name of Don L. Abbott of Denver, Colorado. The nature of Don's assignment prevents his participation. Add the following six names and addresses to the list. And welcome to all.

New York

Charles D. Fallon
Frederick Douglass JHS
940 Fernwood Park
Rochester, New York 14609

Barbara Francis
Secondary School
164 Alexander Street
Rochester, New York 14607

Sidney Royden
South Shore High School
6565 Flatlands Avenue
Brooklyn, New York 11236

Florida

Mrs. Rose Marie Coe
Miami Norland Senior High School
1050 NW 195 Street
Miami, Florida 33169

Maryland

Ben F. Collins
Secondary School
Piscataway Road
Clinton, Maryland 20735

West Virginia

Allan LaRue
Piedmont High School
2nd Street
Piedmont, West Virginia 36750

RECORDINGS "dedicated to the preservation and communication of Man's cultures" have been available since 1947 through Moses Ash's Folkways Records, 701 Seventh Avenue, New York City 10036 (212) 586-7260. Their catalog can be invaluable for the "culture studies" teacher. Also a supplier of recordings is the Library of Congress, Washington, D.C. 20202. While you are writing, ask for the LOC lists of historical-cultural recordings, photographic prints, and historic movie footage.

LOOKING for a way to encourage students? Here's an opportunity for ICSSP students and others. Cash and study travel awards are given annually to secondary school students by Scholastic Creative Writing Awards, 50 West 44th Street, New York City 10036. The 1973 deadline has passed but fiction, non-fiction, poetry, and drama can be submitted for consideration February 1974.

Thanks for reading. Kindest regards.

James M. Oswald
Intercultural Studies Project

INTERCULTURAL SOCIAL STUDIES PROJECT NEWSLETTER
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3 Lebanon Street
Hanover, New Hampshire 03755
(603) 643-2110

Vol. I. No. 4 April 1973

Greetings:

To all Intercultural Social Studies Project Field Test Teachers and students.

Hope all's well. Many thanks for evaluations of the secondary school culture study materials developed by AUFS. We've loved every minute. Every word?

Enclosed is the evaluation form to assist you in reporting on MAN AT AQ KUPRUK: A Town In Northern Afghanistan. A return envelope is also enclosed. Hope you found MAAK:ATINA interesting, readable, and comprehendible.

On the way is SOUTH EAST ASIA: Amidst Diversity Is Unity Possible? We'll use an evaluation form similar to the one enclosed. SEA:ADIUP has taken awhile. But we think you'll agree the time has been spent on worthwhile material.

SEA:ADIUP has several "time perspectives." Some are reprints of significant Fieldstaff Reports which were written as far back as 1953. Others are adaptations but with the original time perspective preserved. That is, a report written in 1963 retains the 1963 viewpoint. It leaves 1964 events to be discovered.

And there are simulations, a color print, and slides. Southeast Asia is terrifically complex. Let us know how the materials are received by students.

Kindest regards.

Cordially,

James M. Oswald

James M. Oswald
Intercultural Studies Project

JMO/d

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Vol. I. No. 5 May 1973

Greetings:

SOUTHEAST ASIA: AMIDST DIVERSITY IS UNITY POSSIBLE? is on the way. It contains about 30 individual FIELDSTAFF PERSPECTIVES, three slides, one color print of Malaysian women working, a unique wall map, three simulation games, an evaluation form, and a postpaid reply envelope. Hurrah! Now, if students and educators look with favor on the Teaching-Learning Packet, the staff efforts will have been worthwhile.

The plan is to make some revisions this summer of MAAK:ATINA and SEA:ADEP materials and go to press in August for September delivery of the polished final products.

Enclosed for your review and use are descriptive sheets regarding the two packets. They will cost $49.00 per classroom set. Hopefully, the initial orders will be sufficient to encourage a large printing order. This, in turn, can generate cost savings which can permit inclusion of posters, sound recording cassettes, and more photographic color slides. (Given a choice of slides or color prints, which would you recommend? Slides are the more costly. Are they of significant value?)

MOVIES! Three finished films of MAN AT AQ KUPRUK will be available in the fall of 1973. They are 16mm, sound-color films made during the summer and fall of 1972 by the AUFS film project crew. Seriously consider building the MAAK:ATINA materials and films into a mini-course module or unit in your programs.

For those students with low reading skills, the films are beautiful. Almost three hours of them.... Who knows? Maybe films can stimulate interest in reading!

If SEA:ADIUP materials arrive too late for even a quick review by students, your own professional judgement will nevertheless be helpful. Send the evaluation forms at your convenience during the month of June.

Attached are two blank labels. If you want ICSSP materials to be sent to another address between June 15 and September 1, 1973, please self-address the labels and return them in the enclosed envelope.

PURCHASE ORDERS? AUFS is now accepting orders for September delivery of the MAAK:ATINA and SEA:ADIUP Teaching-Learning Packets. These will include the materials you have field tested, with whatever revisions have seemed essential, and additional items as well.

As promised, field-test teachers may keep and continue to use the materials received during the 1972-1973 school year. If the revised materials or additional quantities are desired, you are encouraged to submit a purchase order and may expect prompt delivery in time for use even in September.

DIVERSITY vs. QUANTITY? We have chosen to provide many alternatives in each packet rather than large numbers of a few items. Purchasers of TLPs will find an inventory and price list permitting the ordering of multiple copies of any item. The prices will be as low as possible. Thus, classroom quantities of any particular reading can be obtained by packet purchasers next year. This procedure seems to ensure that no one will be inadequately supplied and anyone can have as many of each item as seems best in the situation.

WRITE A TEACHER GUIDE: Attached is a one page form for submitting ideas for the MAAK:ATINA Teacher Guide. Your suggestions will be valuable to others. Please share them.

And consider recording your suggestions on a cassette. Send us the recording and we'll return your tape. The idea is to develop a recording for use in workshops. Record student remarks too.

Your chance to be heard!

Organizations and publishers have responded favorably to our requests for information for your review. Quite a few items are being sent in a year end "round-up and wind-up" shipment. Enjoy!

MORAL DILEMMAS? Three MD activity sheets have been prepared for MAAKATINA. Each concerns an individual facing a value issue. And, of course, one culture's values are not necessarily similarly perceived in another culture. Look them over and send your responses to the staff. Should more such worksheets be provided? Will you create similar worksheets for MAAKATINA and especially SEA:ADIUP? A form will be attached to the worksheets for your evaluation.

Simulation/Gaming/News, May 1973, contains a brief article about BAZAAR and PILGRIMAGE and MAAKATINA. The editor has been asked to send each field test teacher a copy of this issue. It also contains an article by Robert Lomicka, an ICSSP field test teacher from East Syracuse-Minoa, New York. Bob, a ninth grade teacher, has written of a simulation he and colleagues designed. "African Slave Raid" is the simulation. The article is titled, "African Village: Disbelief, then Raid." Videotapes and copies of the article may be available through Robert Lomicka, Social Studies Department, East Syracuse Public Schools, Fremont Road, East Syracuse, New York 13057.

WORKSHOPS can be scheduled and planned for the 1973-1974 school year. If your school or district or local social studies council is interested, send an inquiry and the staff will respond with details. Basically, we'd like to offer a series of two day workshops. Those conducted this year seem to have gone over well but have been too short. Three hours or six are not enough time. The movies alone require several hours. And the pace of culture studies should surely be relaxed--not intense and pressured by time. If a circular itinerary could be developed for next fall, the staff could participate in an orbit of "two day stands." Such a scheme would permit the lowest travel costs and it is these that are the heaviest.

Now, where are we? Rolling on!

Thanks for working along with this staff this year. Your cooperation has been invaluable. Expect Newsletter No. 6 in June and perhaps an additional mailing. The USOE-HS-ICSSP fiscal year ends May 31, 1973. AUFS will continue to work in the culture studies area with secondary schools. The relationship this year seems to have been wholesome and mutually beneficial. Your views on how future relationships could be equally good and even better will be of interest.

Sincerely,

James M. Oswald
Intercultural Studies Project

JMO/d
Enclosures

INTERCULTURAL SOCIAL STUDIES PROJECT NEWSLETTER
AMERICAN UNIVERSITIES FIELD STAFF
3 Lebanon Street
Hanover, New Hampshire 03755
(603) 643-2110

Vol. I. No. 6 June 1973

Dear Colleague:

Your interest in the ICSSP is appreciated. After a summer of reflecting on what we have done, you'll hear from us again in early September. Some last minute matters follow.

SOUTHEAST ASIA: Amidst Diversity Is Unity Possible? has been printed and mailed to all field test teachers, formal evaluators, and some others. It could not be sent by first class mail, but teachers can call their school secretary and have it forwarded. Having missed the opportunity to field test before the school ended, these options may be attractive:

1. Use SEA:ADIUP in your summer school classes.

2. Take SEA:ADIUP to college with you this summer and share it with other teachers interested in culture studies.

3. Between gardening, swimming, and other vacation activities, review SEA:ADIUP and plan on its early use this fall.

4. Or, forget about school. Go to a mountain top and expect SEA:ADIUP to be waiting for you when you return in August or September.

Your own evaluations of the SEA:ADIUP materials will be very helpful. Without them, it will be difficult to revise them in July and August for the scheduled re-printing at the end of August. Enclosed with each set is an evaluation form and return envelope.

And speaking of evaluations, if you haven't sent in a report on MAAK:ATINA, please do. The staff are revising this packet on the basis of feedback.

NOTE: In the SEA:ADIUP packet you will find three "moral-decision perspectives" for use with MAAK:ATINA. There's also an evaluation form for the three activity sheets. Your evaluation of these items is invaluable. Should we do more? Can you prepare similar ones for the Southeast Asia materials?

OOPS! The printer regrets an error in the color of the Indonesian island shared with Portuguese Timor. The map is in the SEA:ADIUP packet. Look for Timor just north of Darwin, Australia. It is colored purple and consists of two parts. The non-purple area is Indonesia and should be the same color as that nation of islands. The error will be corrected in subsequent editions. For now it can serve a purpose by focusing attention on unique Timor.

A TEACHERS GUIDE? Remember that the first three mailings contained "Suggestions for Teachers." MAAK:ATINA did not. You have been invited to help prepare the MAAK:ATINA TEACHER GUIDE by filling in suggestions on a form sent with ICSSP NEWSLETTER NO. 5. If you haven't...please do. It is so much better to go to press with ideas from teachers in the classrooms. If the form is misplaced, just write your suggestions for teachers of both MAAK:ATINA and SEA:ADIUP.

C O N T I N U A T I O N : As of early June, it is impossible to determine whether U. S. O. E. -I. I. S. funding can be continued during the 1973-1974 school year. AUFS plans to continue developing Field-staff Perspectives but the extensive field testing cannot continue without additional funding. The staff has three alternative plans for 1973-1974. Double the field-testing network; leave it the same; or reduce it to the minimum. We will do as much as we can and, of course, will inform you of which alternative can be supported.

Hopefully, you will not only tell others of the availability of Fieldstaff Perspectives Teaching-Learning Packets but will want to obtain the revised sets for your own continued use. Feel free to use field-test materials in faculty workshops. We'll send as many "pub" sheets as you request. Keep us informed on your activities as a culture-studies teacher change-agent.

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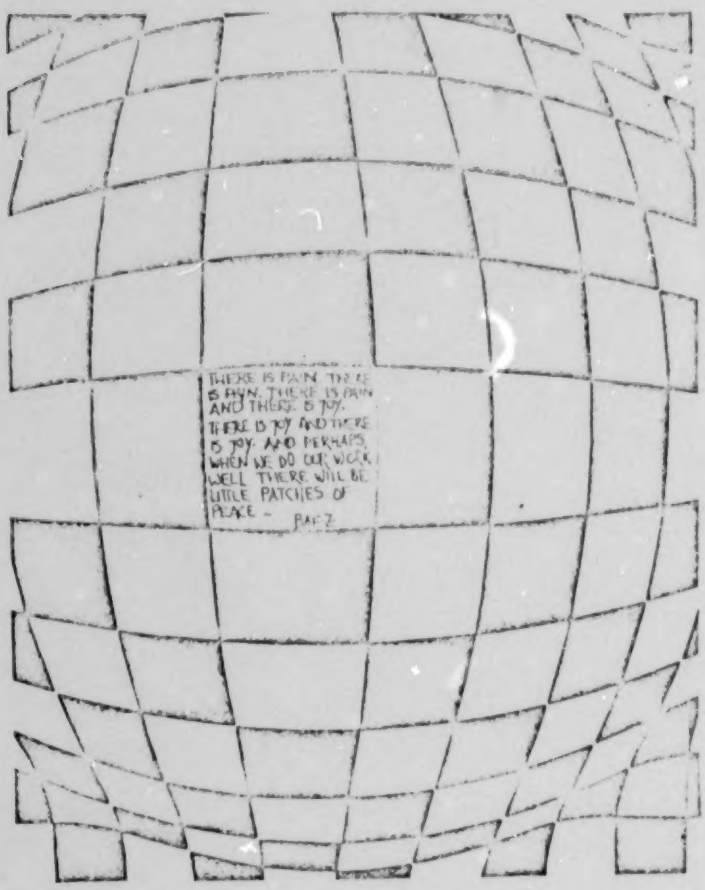
And now ....

STUDY ABROAD PROGRAM TO INDIA: September 4-December 17, 1973. Costs to participants are one semester of tuition to the State University of New York at Buffalo, insurance, visas, and personal expenses. Scholarships are available. Eligible are teachers in schools and colleges or students preparing to teach in the social studies. For information and application forms contact: Mr. James A. Michelli, Director, Overseas Academic Programs, 107 Townsend Hall, SUNY at Buffalo, Buffalo, New York 14214. July 2, 1973 is the final deadline.

The illustration to the right seemed too good to leave out. It is so appropriate. We borrowed it from the Ideas and Action Bulletin #90 of the Food and Agricultural Organization of the United Nations. They borrowed it from Target: Developmental Action of the American FFH Foundation.


THERE IS PAIN THERE IS PAIN. THERE IS PAIN AND THERE IS JOY.
THERE IS JOY AND THERE IS JOY. AND PERHAPS WHEN WE DO OUR WORK WELL THERE WILL BE LITTLE PATCHES OF PEACE - RAFI

World Council for Curriculum and Instruction, 2202 Fairmount Court, Bloomington, Indiana 47401 publishes a newsletter, conducts conferences, and is a internationally active professional organization for educators. For information contact Dr. Norman Overly at the address above. Currently being planned is the WCCI World Conference scheduled for September 8-18, 1974, in Staffordshire, England.

The ICSSP staff will be working next year on African culture study materials. Meanwhile, if you work in this area by all means get acquainted with the African study materials developed by Evelyn Jones Rich and staff of the African-American Institute, 866 United Nations Plaza, New York City 10017 (212) 421-2500.

That's about it ....

Enjoy the summer.

James M. Oswald
for the AUFS-ICSSP Staff

JMO/d

INTERCULTURAL SOCIAL STUDIES PROJECT NEWSLETTER
AMERICAN UNIVERSITIES FIELD STAFF
3 Lebanon Street
Hanover, New Hampshire 03755
(603) 643-2110

Vol. I. No. 7 October 1973

Greetings:

The Intercultural Social Studies Project for Secondary Schools has been funded for the 1973-1974 academic year by the Institute for International Studies (USOE). In this second year the ICSSP will continue developing culture study materials for students in the secondary schools of the United States. Experimental materials will again be field tested in the classrooms of 100 teachers, primarily in the southeast and northeast.

Fifty-six new Fieldstaff Perspectives were developed and field tested during 1972-1973. More than fifty will be prepared during 1973-1974.

The experimental culture studies materials and workshops designed to acquaint teachers with their use are provided at no cost to field-test teachers, their students, or school districts. The cadre of field-test teachers is beginning a second year of cooperative effort (the names and addresses of field-test teachers are appended). Each is requested to notify the project of any error or change in address. Several teachers whose assignments have changed have suggested colleagues as replacements. Any field-test teacher with a question or suggestion about their role during 1973-1974 should write to the project.

SOUTHEAST ASIA: Amidst Diversity Is Unity Possible? was shipped in June, thus precluding use in many schools. For some, SEA: ADIUP was the beginning unit this school year. All field-test teachers are urged to forward their evaluations of these 33 Fieldstaff Perspectives on Southeast Asia as soon as possible. (A copy of the evaluation form is included for your convenience.)

Three new packets are scheduled for development during 1973-1974: PERSPECTIVES ON AFRICA (to be delivered to classrooms for January use),

URBANIZATION: CITIES AROUND THE WORLD (for March use), and HUMAN BEHAVIOR-HUMAN CULTURE: LOOKING AT OURSELVES (for use in April or May). Now that development, duplication, and dissemination procedures are standardized, there is every reason to hope that these materials can be delivered according to this schedule. If teachers cannot use certain of the materials they receive, they are encouraged to share them with appropriate colleagues into whose programs the items fit. Student evaluations remain vitally important.

Staff, by the way, remain much the same as last year. James M. Oswald is principal investigator. Garlan E. Hoskin is director. Manon L. Spitzer is editor. Elizabeth Tate is compositor with Ann Adams assisting. Mabel Townsend is the ICSSP secretary. These work in the same office: 3 Lebanon Street, Hanover, New Hampshire 03755 and can be reached by telephone at either (603) 643-2110 or (212) 986-6723. William Thames is assistant principal investigator in the southeast region. He can be reached c/o University of Alabama, Box 2962, University, Alabama 35486, (205) 348-7877. Additionally, Carrel M. Anderson will be working closely with ICSSP staff this year. He is Assistant Dean, Director of International Programs, College of Education, the University of Alabama.

Five ICSSP workshops are scheduled for the autumn. Field-test teachers nearest these locations will be invited to participate. Local school officials are arranging release time for their respective teachers.

30-31 October 1973	Memphis, Tennessee
1-2 November 1973	Mobile, Alabama
5-6 November 1973	Tuscaloosa, Alabama
7-8 November 1973	Atlanta, Georgia
6-7 December 1973	East Syracuse, New York

On reviewing this schedule, if you wish to suggest additional workshops in other areas, the staff invites your suggestions. If you or one of your colleagues would like to participate but are not in the immediate area, let the staff know and you will be invited. Every effort will be exerted to cooperate with field-test teacher suggestions.

In the workshops, participants will "learn by doing." Films, game/simulations, recordings, overhead projectors, moral dilemma and value analyses, photographic and map analyses, questioning techniques, class planning, learning objectives, rationale, and philosophy will all be presented and discussed.

The ICSSP will sponsor a Hospitality Center and an Exhibit Booth (#206) during the Annual Meeting of the National Council for the Social Studies at the San Francisco Hilton, 21-24 November 1973. All members of the ICSSP professional family and their friends are invited to visit and acquaint themselves with our staff. Schedules for film previews and other sessions at the hospitality center will be posted at the exhibit booth. If you are coming to San Francisco, let us know. You might like to take part in one of the informal sessions planned for the hospitality center.

"Culture Studies: A Framework" will be a workshop-format presentation of the ICSSP staff and California field-test teachers, Thursday, 22 November, 3:15-4:30 p.m. Staff will also participate in several workshops sponsored by Curriculum Development Associates. The first is in San Francisco, 24-26 November. Other possible CDA workshops at which ICSSP materials may be demonstrated include 18-20 February in Chicago, 27-28 February in Atlantic City, 7-9 March in Anaheim, California. ICSSP presentations will also be made at the Annual Meeting of the Pennsylvania Council for the Social Studies in Wilkes Barre, 18-20 April, and the New York State Council for the Social Studies 25-27 April in Toronto, Ontario, Canada.

The ICSSP Newsletter will be issued periodically for field-test teachers. Copies are also sent to ICSSP evaluators and an informal network of key people with professional commitments to intercultural/international studies. Others interested in receiving copies should send an inquiry to the project office. "For educational purposes any portion of the Newsletter may be reproduced."

MAN AT AQ KUPRUK: A Town in Northern Afghanistan has been completely revised. The entire Teaching/Learning Packet has been published ($49. the classroom set) and is available through the American Universities Field Staff, 3 Lebanon Street, Hanover, New Hampshire, 03755.

ICSSP field-test teachers and students played a significant role in the development of these practical educational materials designed to stimulate worldmindedness and global thinking among secondary school students within a range of interest and ability levels. A professional discount will be allowed toward purchase of AUFS materials if requested by any member of the "ICSSP culture studies family." The newest materials will be demonstrated at each ICSSP workshop during 1973-1974.

For the ICSSP Staff,

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Vol. I No. 8 December 1973

Whew!

What a busy fall.

ICSSP workshops in Memphis, Mobile, Tuscaloosa, Atlanta, San Francisco, and East Syracuse-Minoa.

We're tired -- but exhilarated!

Some wonderful, talented hard working people have been helping and working with us.

Thanks to each of you we've met this fall. One by one you taught us something.

Now we're burrowed in. No snow yet but winter is sure to come. "Production" is the motto. Back to the beehive!

Fieldtest teachers will be receiving "Perspectives on Africa" in January 1974. "Urbanization: Cities Around the World" should be shipped in March. And "Human Culture -- Human Behavior: Looking at Ourselves" is scheduled for April or May 1974.

Staff plan to be in New York City, 9 February (ATSS-SSSA), Wilkes Barre in early April (PCSS), and Toronto, 25-27 April (NYSCSS-CCSS).

Meanwhile, AUFS is receiving and shipping orders for the new revised market editions of MAN AT AQ KUPRUK and SOUTHEAST ASIA: Amidst Diversity is Unity Possible? The response to the inclusion of "Activity Sheets" has been so positive that henceforth they will be included in each fieldtest edition. We're learning.... You're kind.... Be patient....

"The Martian Perspective" is a recent article by Bernard C. Hollister in the Media and Methods November issue. It is an exceptionally rich and thought provoking viewpoint for the culture studies teacher. The M&M editor has been invited to

send a copy of the entire issue to each ICSSP Fieldtest Teacher. Hopefully he will. On receiving the magazine, look carefully at "The Martian Perspective," an essay on our own sacred cows.... Look also at Patricia Peterson's article, "The Foxfire Concept." It's a perspective on the lifestyles of Appalachia -- from the student eye view. Interesting.

To foster friendship by personal contact is the goal of the Afro-Asian Pen Pal Center; Box 871; Kingston, New York 12401. Fifty cents is the per pupil cost. By agreement with African and Asian teachers the program is to be administered by teachers and for students only. They help those interested in corresponding with Bangladesh, Ghana, Hong Kong, India, Indonesia, Iran, Japan, Kenya, Liberia, Malawi, Nigeria, Pakistan, Philippines, Saudi Arabia, Singapore, South Africa, South Korea, Taiwan, Tanzania, Thailand and Zambia. Both letters and cassette recordings can be exchanged.

One hundred high school students, in several groups accompanied by teaching couples, will depart February 14, 1974, for Afro-Eurasia. Some will fly directly to Athens, Greece, others to Nairobi, Kenya. Their instructors will be from American secondary schools and host countries. For a semester, these students will live, learn, and work in "another culture." Ideal? Yes. Costly? No: $1,878 for the Kenyan semester; $2,010 for the Greek semester. Round-trip included. It's the INTERALP-Intercultural Action Learning Program. For information about 1974 Spring and Fall semester programs contact: Miriam L. Summerskill; INTERALP; 126 Alexander Street; Princeton, New Jersey 08540; Telephone: (201) 359-1222.

College-university students interested in a semester abroad should investigate the programs of AUFS study centers in Rome and Singapore. Contact Richard Hackett, AUFS; 3 Lebanon Street; Hanover, New Hampshire 03755; Telephone: (603) 643-2110.

The up-to-date roster of field test teachers follows. It replaces all previous lists of participants. As always, notify us of any corrections which should be made.

This has been a good year for the ICSSP staff. Thank you for sharing it with us. Keep in touch and HAPPY HOLIDAY'

For the ICSSP Staff,

Jim Oswald

James M. Oswald

JO/et
Enc.

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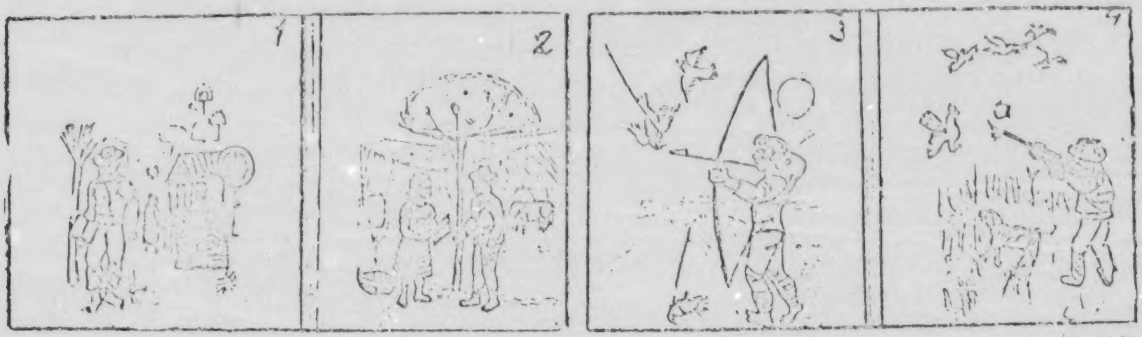
Hanover, New Hampshire 03755
(603) 643-2110

Vol. I No. 9 January 1974

AFRICA. Development of these new Fieldstaff Perspectives is under way. Shipment to ICSSP Fieldtest Teachers may be in February. We're trying hard to get the packet mailed before the month ends. It is looking good.

Meanwhile, enclosed for your use are several items to be used in studying Aq Kupruk and Southeast Asia. Note especially the value analysis and photograph analysis Perspectives. Do you like them? Are they practical/useful? Do you want more of the same in other sets of Perspectives?



VOLUNTEER using the enclosed postpaid envelope. Let your preferences be known. We need concentrated and detailed responses to AFRICA (in March), CITIES (in April) and LOOKING AT OURSELVES (in May). Let us send only what you definitely want, will use, and evaluate. And as long as you are writing, how about stating your number one reason or objective for studying AFRICA, CITIES, and/or OURSELVES. Just send the objective statements in the envelope provided.

GRAPHICS enliven any presentation. These don't fit into any other ICSSP publication--so far--but they're sufficient alone. Thanks for these Newsletter graphics go to the Ideas and Action Bulletin (FFH/Action for Development, FAO, 00100, Rome, Italy). The Bulletin is issued regularly and sent gratis.

FOOD FOR ALL? Get through giving?

An international relations club or any class or school could earn and send U.S. $90.00 to Food For All Money Office (Rome), 1325 C. Street S.W., Washington, D.C. 20437. In return they would receive three panels of coins especially issued by FAO, a United Nations program. In the three panels are a total of 54 coins issued in commemoration of "development" and to provide food. Issuing countries are Bahrain, Barbados, Burundi, Cyprus, Dominican Republic, Guyana, Iraq, Jamaica, Jordan, Rwanda, Seychelles, Somalia, Sri Larka, Syria, Uganda, United Arab Emirates, and Zambia. This is the "first international coin issue in monetary history." Each coin is in mint uncirculated, or proof condition.

Princeton University Press has announced a new book: Louis Dupree, Afghanistan, 1973, 760 pages, $22.50. Many of the maps and illustrations and much of the narrative can be useful to the teacher using MAN AT AQ KUPRUK: A Town In Northern Afghanistan.

Global Development Studies, "A model curriculum for an academic year course in global systems and human development at the secondary and undergraduate levels" is a new publication. It is available at $5.00 from the Management Institute for National Development (MIND), 230 Park Avenue, New York City, 10017.

According to MIND president, Wilmer H. Kingsford, the publication "is not a final, completed blueprint of what a global development course of studies must look like, but rather it is an experimental model of what such a course might look like." Those who try, he points out, are "experimenters" and they "may well find better ways of organizing and transmitting the core objectives."

Along with this issue is a copy of School Services Curriculum Perspectives. The publication is issued regularly by the Joint Council on Economic Education, 1212 Avenue of the Americas, New York City, 10036. Thanks to JCEE editor S. Stowell Symmes for providing this report on Global Economic Education.

Your help is appreciated. We hope the enclosed new Perspectives indicate the directions in which the project is moving. We are striving for interest, brevity, truth, and meaningfulness. Your role is vital. You helped us get this far. Continue to keep us posted. Tell us how best to help you. More important--let's help students understand the world!

...DEVELOPMENT OF THE REST OF THE WORLD MUST GO HAND IN HAND...

For the ICSSP Staff,

Jim Oswald

James M. Oswald

INTERCULTURAL SOCIAL STUDIES PROJECT NEWSLETTER
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3 Lebanon Street
Hanover, New Hampshire 03755
(603) 643-2110

Vol. I No. 10 April 1974

Spring has been a busy time! ICSSP staff have participated in numerous workshops in the north and southeast and programs at several regional meetings of social studies teachers. The exchange of ideas with teachers in the field is vital to our effort. The development of new *Perspectives* has proceeded simultaneously in Hanover. We hope you will find it more convenient to use our abbreviated testing format during the next two months.

PERSPECTIVES ON AFRICA were sent to fieldtest teachers for evaluation in March. These intracultural study materials consisted of classroom sets of photograph analysis and value analysis exercises. WHAT DO YOU KNOW ABOUT AFRICA? is provided as an example of a practical before and after performance measure if you were using an entire set of *Perspectives* (approximately 50 items). Because the unit will focus on various facets of change in postcolonial Africa, two *Perspectives* in the test group directed student attention toward the often underemphasized region of North Africa. Another booklet introduced several prominent personalities active in Africa's development over the last two decades. The fourth *Perspective* was designed to recreate the mood of the period and introduce the terminology of development—population change, resource exploitation, economic opportunity, etc. SUGGESTIONS FOR TEACHING were also provided.

URBANIZATION: *Cities Around the World* materials will be sent to fieldtest teachers whose evaluations of the *Perspectives on Africa* have been received. Similarly, the LOOKING AT OURSELVES materials can be sent on receipt of evaluations relating to URBANIZATION. As with the Africa *Perspectives*, fewer separate items will be sent than was the practice last year. The new items can be evaluated in one or two class periods.

We are grateful for the careful evaluations being provided by fieldtest teachers and students. Intercultural social studies seem to be moving ahead and you are an important part of this effort. But we do have deadlines. In order to be maximally useful, feedback on *Fieldstaff Perspectives* is needed by May 23, 1974.

THE FUTURE OF THE FIELDSTAFF PERSPECTIVES INTERCULTURAL STUDIES EFFORT will be determined by the responses educators in the field give to the project's products. Funds to continue the project are being sought. Planned for the 1974-1975 school year are materials on China, Latin America, and India-Bangladesh. What would you advise as the most important future effort of the American Universities Field Staff school services program?

Cordially,
James M. Oswald.

YOU MAY FIND THE FOLLOWING INFORMATION USEFUL IN PLANNING SUMMER ACTIVITIES OR NEW COURSES NEXT YEAR.

Overseas Seminar in Israel (Summer 1974). College credit is optional through the State University of New York at Binghamton. $1650 inclusive of food, lodging, travel, and academic fees. The theme? "An Introductory Encounter with the Contemporary Cultures of Israel."

"Education is about to discover the human brain," according to Leslie Hart in "The Neglected Role of the Brain in Learning," *K-Eight*, February 1974, pp. 18-21. He continues, "Going 'inside the brain' can open many doors, and bring us into a new age of successful education." Hart says:"(1) The brain works 'logically' and sequentially only under protest, (2) The brain hungers for input, (3) The brain is composed of three brains of different ages, and (4) The brain is specifically 'designed' to use speech. To the degree that we stop children from talking, we inhibit both 'learning' and 'thinking.'" Hart's book, *The Brain That Makes Us Human* is to be published in late 1974.

For a copy of "Political Knowledge and Attitudes," a report on the findings of what young Americans, ages 9, 13, 17, and 26-35 know and express, send $1.00 and request *National Assessment of Educational Progress Report #03-55-01* from Superintendent of Documents, United States Government Printing Office, Washington, D.C. 20402.

Children and Intercultural Education is a new resource kit. It costs $2.95 and contains three booklets of considerable interest to the educator. From: Association for Childhood Education International, 3615 Wisconsin Avenue, N.W., Washington, D.C. 20016.

LATIN AMERICA is the subject of a new bibliography for high schools and colleges. It costs $3.00 from Center for Inter-American Relations, 680 Park Avenue, New York, New York 10021.

"Population and the Quality of Life" is a new film by a transnational team. Purchase, rental, and preview information are available from the Institute for World Order, 11 West 42nd Street, New York, New York 10036.

Intercultural Studies, cross-cultural interaction, and the nonverbal aspects of interpersonal communication, are main themes of the Third Summer Program in East-Intercultural Studies, July 21 - August 11, 1974. For applications write: Director, East-West Culture Learning Institute, 1777 East-West Road, Honolulu, Hawaii 96822.

CULTURECONTACT is "an expedition into the concept of 'cultural relativism'" through role playing dealing with "intercultural problems." Players represent a trading expedition which lands on an island inhabited by a nonindustrialized tribe. Misunderstandings occur as they do when two cultures meet. $30.00 from Games Central, 55H Wheeler Street, Cambridge, Massachusetts 02138.

Education S-T-149: CHINA STUDIES IN SECONDARY EDUCATION is an intensive course for credit being offered June 30 - July 26, 1974 by the Harvard University Summer School. Some scholarships are available. Send applications to the Harvard Summer School, Department 149, 1350 Massachusetts Avenue, Cambridge, Massachusetts 02138.

Interested in a graduate degree program in Asian Studies? "First Summer in India - Second Summer in Southeast and East Asia." These are components in the 36 credit (M.A. or Ph.D.) program offered by: New York University, School of Education, Off Campus Programs, 23 Press Annex, Washington Square, New York 10003.

INTERNATIONAL EDUCATIONAL PROGRESS

In twenty countries the International Association for the Evaluation of Educational Achievement (IEA) has been assessing educational progress. Among the findings are: "(1) home background is in general the best predictor of achievement, and (2) students in older populations sampled achieve better on the criterion measures than students in younger populations." Further, "Students' preference responses to literature, particularly their questioning of it (critical thinking or social conditioning?), are related to culture, of which the school is at least a partial agent of transmission and regeneration. Large differences in achievement levels exist between students of developing and developed countries." And, "with few exceptions, including those noted above, most school-connected policy variables (streaming, organization of schools as selective or comprehensive size of class or school, teacher characteristics, methods of instruction) show relatively little partial correlations with variations in achievement." The study involved 258,000 students and 50,000 teachers in 9,700 schools around the world according to William J. Platt in "Policy Making and International Studies in Educational Evalution, "*Phi Delta Kappan*, March 1974, pp. 451-456.

A Guide for the Concerned Citizen - World Population: Status Report 1974 is highly recommended. For a copy write: The Population Council, 245 Park Avenue, New York 10017. It is "an attempt at inventory of the population situation now facing the world and what is being done about it." On receiving a copy, first read the "Commentary" on page 47. It is the best one-page summary of the population reality and alternatives this writer has read. The perspectives, essays, and graphics will be valuable in any social studies classroom.

* * * * *

INTERCULTURAL SOCIAL STUDIES PROJECT NEWSLETTER
AMERICAN UNIVERSITIES FIELD STAFF
3 Lebanon Street
Hanover, New Hampshire 03755
(603) 643-2110

Vol. I No. 11 1 June 1974

Dear Fieldtest Teacher:

Well, somehow we made it. June has arrived and school will soon end in most areas. Some have closed already. Thanks so much for the professional support and counsel you have provided. It has been what we have needed—and when we have needed it.

Perspectives on HUMAN CULTURE-HUMAN BEHAVIOR: "Looking at Ourselves" are enclosed. Your evaluation is important. Please send it even though you may not have been able to use the materials with a large number of students. The exercises are self-explanatory. We suggest you use three in series-they are labelled "exercises 1,2,3"—then use the others as you see fit.

And while you're at it, how about a general letter about the whole *Fieldstaff Perspectives* approach? The reply envelope is enclosed.

Good News! Five Aq Kupruk films have been completed. They will be shown along with 20 others in the AUFS film series at the NCSS Meeting (Chicago, November 24-31, 1974). We'll be looking for you. Meanwhile, though you probably have not yet seen any AUFS films, remember that a coordinated series will be available. School districts implementing any culture studies programs will want to keep them in mind. Moreover, *Perspectives* will be developed for each set of films.

Next year? We'd like to conduct workshops in your area—bring along the completed packets and films, spend a few days together. Would you like that? How can arrangements be made?

Have a good summer. We would be very grateful if you would inform us of your address for the summer and for school next fall. And always feel free to share your thoughts with us on how best to approach the study of human culture.

For the Staff

James M. Oswald

NABRU- World City Simulation is a new *Fieldstaff Perspective* being fieldtested in secondary school classrooms. It is a main component in the new *URBANIZATION - Cities Around the World* unit for intercultural studies. Like all *Perspectives*, these materials will be available through AUFS.

Research Games, 200 Fifth Avenue, New York City 10010, offers *HOLIDAY*, which is a city-to-city travel game ($10.00). It could be used along with the AUFS Urbanization unit. *HOLIDAY* provides players with hypothetical air travel from city to city around the world. It fits in nicely. Thanks to Sid Sackson for designing *HOLIDAY*.

TEACHING PREJUDICE by Garnet McDiarmid and David Pratt suggests how to alleviate past damage and future teaching of prejudice. From Publication Sales, The Ontario Institute for Studies in Education, 252 Bloor Street West, Toronto, Ontario M5S 1V6 (U.S. $4.00).

Focusing on Global Poverty and Development, the Overseas Development Council's new resource book for educators, contains not only substantive background materials and specific teaching strategies for teachers and students but also suggestions for including a more global perspective in the curricula. It is designed to enable teachers to utilize this material immediately in existing courses, rather than get involved in the difficulties of changing the whole curricula.

U.S. DEPARTMENT OF HEALTH,
EDUCATION & WELFARE
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ED 099286

INTERCULTURAL SOCIAL STUDIES PROJECT.

APPENDICES B, C, D, G, H, AND I.

by James M. Oswald

SO007984

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- APPENDIX B -

REPRESENTATIVE EXAMPLES
OF PROJECT FIELDTEST MATERIALS

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NATIONAL WORKERS [illegible] PROJECT
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WHERE ARE THE WOMEN AT AQ KUPRUK?

Women have subordinate status at Aq Kupruk. Afghan culture traditionally has been male oriented and male dominated.

War has been a frequent and important part of the long history of Afghanistan. Warfare has probably been one of the most significant factors until very recent times in determining the status of women. Thought to be physically inferior as warriors and hunters, women have been placed at a disadvantage by the high value placed upon martial skills by Afghan cultures.

Women have been kept in the home. There they tended the young, aged or ill. Most important they bore children to insure the survival of their particular group.

Since women themselves were commonly part of the spoils of war, they were jealously guarded against capture. Like the Spanish conquistadors who claimed the Americas "for God, Gold, and Glory," generations of Afghans have scaled their jagged mountains and crossed the dry hot plains for "Women, Gold, and Land"—*Zan, Zar,* and *Zamin.*

Male dominance in Afghan culture is displayed even in the female's most important role, that of childbearing. A wife has not satisfactorily fulfilled the obligation to her husband until she has produced male children. This is clearly illustrated, for example, in kinship designations. Among the several languages spoken in Aq Kupruk, there are separate terms for an unmarried girl, married woman with no children, married woman with a daughter, and married woman with a son. Only the last confers the full status of "woman." The birth of a son establishes the fertility of the female, announces the virility of the male, and promises the continuance of a male dominant, patrilineal family line. In an area like Aq Kupruk, where one of every three children dies before the age of two, responsibility for the survival of the family is no easy burden.

Uzbak women and children from a nearby village visit their relatives in Aq Kupruk. (Photograph by Josephine Powell).

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Women do have some power and status even in so male dominant a culture. Daughters may bring both prestige and profit to the family. By carefully arranged marriages—negotiated by the mothers of the prospective bride and groom—women increase the wealth and influence of their own family and the family of the husband. Girls generally are married between the ages of sixteen and nineteen. Their husbands are generally older.

To assure the marriage potential of a girl, older women teach them the skills valued in Aq Kupruk women. The ability to spin wool into yarn or to tie carpets, for example, greatly enhances their value as wives.

Islamic tradition, interwoven with conventions of older, local tribal origins, influences the status of women. And although changes in women's status are occurring more rapidly today, these traditions for many centuries determined the role and the power of females. A chief means of control was the institution of *purdah*. *Purdah* required the segregation of women from all men except their immediate male relatives. As an extension of *purdah*, women were expected to wear a sacklike garment called a *burqa* whenever they appeared outside the home. The *burqa*, also called a *choudry*, covered the entire body with only an embroidered latticework slot permitting limited vision.

Islamic Law, *Shari'a*, does not support *purdah*. Neither does it prohibit the isolation of women. In fact, the Prophet Mohammad tried to improve the harsh lives of nomadic Arab women. The provisions he made for disposition of property, inheritance, marriage, and divorce were more liberal toward women than any tribal customs then in existence in Arabia. He even sought to prevent wealthy men from accumulating an extravagant number of wives. "Four wives," the Prophet decreed, should be the maximum. He also stipulated that each should receive equal treatment and rights. But custom in Afghanistan, as well as in other parts of the Islamic world, proved stronger than religious reforms. Muslims in Afghanistan have incorporated the practice of *purdah* into orthodox belief, adding to it a religious sanction.

The specific origins of *purdah* are lost in history. Some say that the isolation of women, like the veiling of their bodies in a *burqa*, was intended to protect them from the lustful eyes of evil men who might seduce or abduct them. Others argue that the *burqa* maintained the equality of women. Whatever the justification, the custom has survived so long because women have been viewed as economic assets. Wives cost money. Daughters were worth money. And marriages could bring favorable political alliances. These assets were to be protected as one would protect other valuable property.

Until recently, and in keeping with tribal practice, it was common for a young widow to be remarried to a member of her deceased husband's family—even a boy of five or six years. This practice served a multiple purpose. It kept the woman with her husband's family and provided protection for the children, who were part of the husband's "property."

Because the place of women today, among Afghans with a modernist orientation, is coming to be evaluated according to different standards, the enforced isolation of women is beginning to disappear. But customs die slowly in Aq Kupruk. Such customs can continue to be reinforced by dominant conservative influences.

In the capital city of Kabul, on August 25, 1959, female members of the Royal Family of Afghanistan appeared unveiled in public. Their faces were exposed for all to see. On the second day of an official celebration of Afghanistan's independence, an ancient tradition was broken by the Royal Family.

Thirty years earlier, King Amanullah had lost his throne soon after he decreed the equality of women, abolished the female obligation to cover their bodies with the *burqa*, and established coeducational schools. Yet between 1929 and 1959, Afghan thinking had apparently changed. In 1959, neither King Mohammad Zahir Shah nor his family were challenged because of the unveiling of the Royal women.

Since 1959, increasing numbers of Afghan women have been shedding the *burqa* and emerging from seclusion. Customs change as conditions change, but slowly, and not without resistance.

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In April and May 1971 in Kabul, street demonstrators led by provincial Muslim religious leaders demanded compulsory return of *purdah*, punishment for women wearing miniskirts, and abolition of secular education for women. Fanatical demonstrators threw acid on women who wore Western-style clothing on the city streets. In October of the same year, a bicycle-riding *mullah* from Herat seriously wounded several women before he was captured. About 5,000 women demonstrated in front of government buildings, demanding that the attacker be turned over to them for appropriate punishment. The circumstances remind one of an earlier Westerner's observations on the potential violence of Afghan women. Rudyard Kipling, writing in 1892, admonished a young British soldier,

When you're wounded an' left on
Afghanistan's plains,
An' the women come out to cut up your
remains,
Just roll to your rifle an' blow out your brains,
An' go to your Gawd like a soldier!

The government did not release the prisoner.

RURAL WOMEN AND *PURDAH*

In towns and villages like Aq Kupruk as well as among nomadic women, certain rules of *purdah* have not been rigidly enforced. The physically cumbersome *burqa* has never been popular among rural and small town women whose daily lives were spent mostly in work. Instead, women wore head veils or shawls which could be drawn across the face if strangers approached.

Whether living in a village or traveling in a caravan, Aq Kupruk and other Afghan rural women help prepare grain, grind meal, bake bread, cook vegetables they have helped to cultivate, they occasionally cook meat, and haul water for household use. Usually a woman has helped tend the herds and certainly she has foraged for fuel. After the men have shorn the shaggy sheep, she has washed and carded the wool, then spun it into yarn. She

Women demonstrate in Kabul against the bicycle-riding *mullah* from Herat. He had injured several women by throwing acid in their faces. He objected to Afghan women wearing short dresses and no *burqa*. He desired a return to the traditional rules of *purdah*. Almost 5,000 women, some wearing *burqa*, gathered to protest and demand punishment of the *mullah*. (Photograph by Jimmy Bedford).

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has produced cloth, blankets, rugs, or tent cloths on heavy looms. In addition, she may be skilled at tying carpets, one of the chief sources of cash income. All the while, she has had the major responsibility for care and maintenance of the household and several children.

Women in Aq Kupruk, unlike women in the cities of Kabul and Mazar-i-Sharif, do have one area which is entirely their own—the rooftop. It provides a place of amusement to spend leisure moments. On the rooftops women can relax. Neighbors and nearby activities can be observed. The number of cattle in neighboring compounds may be counted, or how much wool has been shorn, how much brush, moss, and animal dung has been prepared as fuel for the winter. She can observe the addition of a weaving loom or a new chimney in an adjoining compound. If her house is well-placed, she may also be the first villager to see the approach of a nomadic caravan—and have the pleasure of informing her husband.

Unlike the teahouse in the bazaar, which is for male relaxation only, the rooftop is a place for work as well as relaxation. Here grapes or other fruits are dried and fuel is stored. Grain storage bins may also share space with toddling children, those too young to follow after their fathers if they are males, or, if they are females, already being socialized to their roles as future mothers.

URBAN WOMEN AND *PURDAH*

City women have felt the full force of *purdah*, although they had other advantages which women in towns such as Aq Kupruk might have envied. In cities, women seldom left the home except to attend mosque prayers in a segregated enclosed gallery or balcony. In public, they were always clad

Tajik girls on a rooftop in Aq Kupruk.

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Nomad women, normally unveiled, adjust their headshawls to shield their faces from the stranger and his camera. (Photograph by Louis Dupree)

in a *burqa* and accompanied by a close relative or trusted servant. Never were they allowed to do the family's shopping or marketing. Houses were designed so that windows looked onto an interior courtyard. Theirs was a private world. Women were neither to see nor to be seen.

MARRIAGE

Family gatherings, such as the celebration of a wedding or birth of a child, provided occasions for women to mix socially with the opposite sex. At these celebrations a young girl often had her first glimpse of the male her mother had arranged for her to marry. Although negotiations between the two families might have been carried out over months, the couple usually had no opportunity even to speak to each other before the wedding. It is increasingly common today (especially in the cities, of course) for a young couple to meet while closely supervised, and get to know one another for a period preceding marriage. "Dating" on the Western pattern, and the notion of "romantic love," are still unusual in the cities, rarer still in Aq Kupruk and similar towns and villages.

A *Tajik* girl in Aq Kupruk wearing traditional jewelry and clothing and using a manual powered sewing machine. (Photograph by Josephine Powell).

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While a *Tajik* woman prepares soup for lunch (below) a young *Tajik* girl in Aq Kupruk cares for her baby brother (above left). An *Uzbak* boy, sitting on his mother's lap and holding a piece of bread, appears unmindful of the fly in his right eye. He wears a feather-tufted embroidered cap with ear flaps that matches in color and elegance his mother's coin-decorated vest (above right). (Photographs by Josephine Powell)

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In addition to a carefully arranged marriage, an Afghan family traditionally sought to assure a daughter's future well-being in other ways. One practice that remains but is losing popularity is the obligation of the groom's parents to provide a kind of "dowry," called *toyana* in Pashto, for the parents of the bride. Some of the "dowry" might be spent on a wedding feast. Another portion, however, was usually reserved as a kind of alimony in case of divorce, or inheritance if the husband died prematurely. The government today discourages both "dowries" and the practice of spending lavishly on wedding feasts. But Afghans across the country continue to look favorably upon arranged marriages.

MODERN TRENDS

Purdah is a secular institution but it has been continued through many centuries with religious overtones. In modern times, *purdah* is undergoing further adaptations even in the process of disappearing.

In the past, the modesty and virtue associated with wearing the *burqa* made it seem desirable to many despite its physical inconvenience. Conservative religious leaders continue to argue in favor of the *burqa* on the basis of their view of decency. But today the *burqa* is assuming a symbolic value as a mark of social status that is making it attractive to a very different group and for new reasons.

In a curious reversal of values, the *burqa* that is being replaced by a modest scarf in the cities is often worn as a mark of affluence by women in provincial towns and villages like Aq Kupruk. Wearing a *burqa*, a woman could not easily do laundry or tend sheep. Such a garment is proof that a woman does not need to perform manual labor or work outside the house. The revival of the *burqa* is an example of the tendency in many cultures for villagers and townspeople to adopt obsolete or dying city customs in order to appear sophisticated.

Not all Afghan women are opposed to *purdah*. Many, mature women especially, are reluctant to leave the security and protection of their homes. They feel inadequate and shy when confronted with strangers. They dislike shopping and crowded streets. They are comfortable and secure with the old values. Their traditional role is clearly defined. Modern women, the traditionalists feel, command insufficient respect.

"Yesterday, today, tomorrow." An Afghan cartoonist's reaction to the evolutionary trend in women's dress. (From the *KABUL TIMES*, April 27, 1970).

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A *Tajik* girl in Aq Kupruk. (Photograph by Josephine Powell).

Younger women often reject the entire concept of *purdah*, its physical limitations and its psychological implications. This is particularly true among urban women who have received Western-style education. They view *purdah*, and the wearing of the *burqa* as inconsistent with the future in which they plan to be teachers, doctors, airline stewardesses, nurses, midwives, and office workers.

Modernization is a nationally acknowledged objective. The government of Afghanistan supports women's aspirations for participating actively in the development and modernization of the country. These needs can change customs, because customs grow out of needs.

In that segment of modernizing Afghanistan where individual life and property are secure, the psychological and physical need for extreme protection of women, as represented by the institution of *purdah*, is becoming obsolete. Though they are not yet counted in the censuses conducted by the male village elders, the power and status of women in Aq Kupruk and in Afghanistan is increasing.

WHAT IS GOING ON? Fieldtest Use Only

PHOTOGRAPH ANALYSIS

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Photographs provide one form of *imagery*: photographs tell much about supplying new information and giving concrete expression to verbal images. Advantages include *accuracy*, *detail*, and *consistency of perspective*. Photographs are an inexpensive and reliable process for recording what things were like at a certain place and time. Culture study can make many uses of photographs.

Photographs tell much about *MAN AT AQ KUPRUK*, supplying new information and giving concrete expression to verbal images. One example of photographic analysis is suggested below. What can you say about other pictures of *MAN AT AQ KUPRUK*?

OBSERVATIONS:

Zippers?

Metal and Paper Containers? Oil? Spices? Tea?

Ballpoint pens?

Poster advertising shoes. Words in *Pashto*.

Nailclipper?

Hat? Sheepskin? Locally made?

Booklets or magazines?

Radio?

A merchant. Written records indicate he is a Tajik shopkeeper in the Aq Kupruk bazaar photographed in 1972. What time of day? What season of the year?

Suit jacket. Used? American or Soviet?

Metal locks with keys?

Is he healthy? Look at teeth and skin.

Shirt with buttons and embroidery.

Scales. Kilograms? Pounds?

These are apparently jars of dried goods. Nuts? Candy? Seeds?

Two boxes of something. Fresh grapes?

QUESTIONS:

What does the photograph show?

What *types* of things are shown?

What *actions* are shown?

Who are the *actors* shown?

What are the *relationships* between actors and things?

What are the *relationships* between things and things?

How *representative* is the photograph? Can it be accepted as evidence for making hypotheses and generalizations?

On the basis of this *photographic imagery* what can we say about: *the man, the shop, Tajik males, Muslims, Aq Kupruk shopkeepers, MAN AT AQ KUPRUK*?

[WRITTEN DATA: The following is handwritten on the back of the photograph: "*Tajik* Shopkeeper-Aq Kupruk," photographed by Josephine Powell, 1972. Photo file picture #13-36JP. AUFS.]

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WHO WINS THE RACE?

The early morning sun appeared on the horizon. They had traveled all night to take advantage of the coolness. Aq Kupruk would be visible from the next high point on the trail. For as many years as anyone could remember, these nomads always camped at Aq Kupruk. Once in the spring and again in the fall, Aq Kupruk was a resting place for these "people who move to find pasture."

Camp was set up outside of town. Women unsaddled the camels and donkeys, pitched tents, and began cooking for the day. Men and boys divided the herds to prevent overgrazing. Then they returned to camp, unsaddled the horses, and began to eat the first meal of the day.

Soon the townspeople would open the bazaar. And usually some farmers could be expected to bring wheat and vegetables to the camp. They would barter for lambs, calves, and kids and yoghurt and fresh milk. A visit to Aq Kupruk always brought "good luck," old Ali told his grandsons. "Aq Kupruk is good," he said.

The young men were suspicious of the grandfather's judgment. Hadn't one of them broken a leg when his horse fell here last year? And hadn't the merchants rudely closed the bazaar early, before they'd finished browsing? Townspeople seemed to be afraid of these young nomads. In all their visits to Aq Kupruk, they had never shared a meal with a townsman. Nor were the children permitted to play together. If Aq Kupruk is so "good," they were thinking, then their horses must be very fast indeed. "Ha," said Ahmad, let's challenge them to a race! Our horses against theirs!"

1. Are sufficient *facts* provided to determine whether nomads or townsmen are most likely to win the race? Explain.

2. Are your *sympathies* with the nomads or townspeople on the basis of this one story? Explain.

3. Can you explain the different *perspectives* or viewpoints illustrated in this story? How do the young nomad's *perspectives* differ from the old nomad's *perspective* of Aq Kupruk? Are these *perspectives* reasonable?

4. In their places would your *perspective* be the same?

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SUGGESTIONS FOR TEACHERS

SOUTHEAST ASIA: Amidst Diversity is Unity Possible?

--A Teaching-Learning Packet developed by the American Universities Field Staff--

In studying Southeast Asia you may find the following suggestions helpful. By all means, use your own imagination and the interests of your students as guides for what you choose to do. And please share your experience. A letter describing how you organized a study of Southeast Asia will be of great interest to the developers of *SOUTHEAST ASIA: Amidst Diversity is Unity Possible?*

- SUGGESTIONS -

1. After you have scanned each of the items, start with the game SOUTHEAST ASIA RESOURCES. Simply have students read the instructions, cut out the resource cards, unfold the map and begin. Later, after reading other SEA:ADIUP materials, the same students may want to play again, perhaps with greater accuracy. (A simple pre- and post-measurement and evaluation activity).

2. Project the three photographic slide images. On the basis of visual imagery, what can students say about who these people are, where they live, what their lives are like,. . .

3. Start a discussion on the general topic of corruption and bureaucratic problems. Define the terms. Then play the simulation/game: KORUPSI. Vary it by role-playing: taxi-driver, construction agent, restaurant owner, street vendor, etc. Perhaps inquire into local procedures for obtaining licenses of various types and discuss the potential for similar complications.

4. Obtain and listen to a recording of any traditional Asian music. Play the simulation/game "Four Winds." Then unfold the colored map of Southeast Asia, make a batch of

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playing disks, and commence again. This time play to control areas of Southeast Asia. Why were some areas chosen over others?

5. Imagine yourself as a world history/world cultures teacher. Start with modern Southeast Asia. Encourage students to specialize in Burma, Cambodia, Indonesia, Guam, Laos, Malaysia, Philippines, North Vietnam, South Vietnam, Thailand, Timor, or Singapore. Sort the *Fieldstaff Perspectives* into nine groups for students to read.

Students interested in the Philippines, for example, can study *The Philippine Islands, "Operations Long Pass," Jeepneys by Sarao, Quail Eggs for Cocktails,* and *Rural Employment for the Green Revolution* and *Rising Expectations – Crisis for the Philippines* (Rod). More general but also appropriate are *MA"PHIL"INDO* (Malaysia-Philippines-Indonesia), *Modes of Modernization in Southeast Asia* (both the gold and white editions), and *We Southeast Asians.*

On Cambodia, read *Cambodia and the Mekong River Development Project, MEKONG: River and People, Mekong River Project,* and *Rediscovering the Mekong River.*

Singapore is the focus of *Mr. Lee Kuan Yew of Singapore, A Clean Sweep: How to Win in a Free Election, Culture and Counterculture in Singapore,* and *We Southeast Asians.*

Indonesia? Read *Bung Karno's Indonesia, Bali: Man and Rice, Bali: Expanding Population – Shrinking Resources, USDEK: How an Acronym and Related Slogans Affect Indonesians, Djakarta, the Glorious City, KORUPSI: A Primer of Corruption, MAPHILINDO,* and play KORUPSI: A simulation/game.

Thailand is the subject of *Ducks, Geese, and Pigs for Bangkok* and *Pioneer Farming Prince of Thailand: Sithiporn Kridakara.*

Both Burma and the island of Timor will require inquiry outside of *Fieldstaff Perspectives*, but *From Burma* serves as an introduction to Burmese perceptions of reality.

Vietnam and Laos? The Cambodian *Perspectives* deal also with upstream Laos and downstream South Vietnam. There's plenty of information on North and South Vietnam in news magazines and recent books. And *"Operations Long Pass"* describes a 1961 mock war which analysis may indicate had some relationship with Vietnam. Consider also the bibliography at the end of these suggestions. And embassies, perhaps, especially those of Southeast Asian nations, are generous in providing materials. Just write.

6. On the chalkboard or an overhead transparency, write the following:

PERCEPTIONS AND PERSPECTIVES

1. One's own perception of one's own culture.
2. One's own perception of another culture in which one lives.
3. One's own perception of another culture in which one has lived.
4. One's perception of another culture in which one has not lived.
5. Another's perception of one's own culture in which the other lives.
6. Another's perception of one's own culture in which the other has lived.
7. Another's perception of one's own culture in which the other has not lived.
8. One's own perception of one's own culture while living in another culture.

Ask students to provide examples of each of these perceptions and perspectives. Or provide the first examples, such as:

1. A view of middle-class Memphis culture by a middle-class Memphis citizen.
2. A view of Singapore by an American living in Singapore.
3. A view of Djakarta, Indonesia, by an American who once lived there.
4. A view of the Philippines by an American who has never lived there.
5. A view of U.S. cultures by a Malaysian citizen living in the United States.
6. A view of U.S. cultures by a Thai citizen who once lived in the United States.
7. A Laotian view of U.S. cultures by a Laotian who has never lived in the United States.
8. A Singaporean's view of Singapore cultures while living in the United States.

The point is to stimulate clarity as to who is describing what? And, what are the relationships between the *perceiver*, the *perceived*, and the *perspective* from which the *perceiver* perceives. Who knows? Some student might "turn on." And if students invent other "PERCEPTIONS AND PERSPECTIVE" write the ICSSP staff a letter. We'll add them to the original "eight."

7. If you liked suggestion # 6, consider the following: Go through SEA:ADIUP materials and determine into which of the eight "PERCEPTION AND PERSPECTIVES" categories each item fits. Where do color prints, transparencies, and simulations belong? What are the weaknesses and strengths of classifying in this manner? What are the limitations of the model?

8. Consider the following:

	past	present	future
infracultural [within a culture (depth)]			
intracultural [within a culture (breadth)]			
intercultural [between cultures (comparative)]			

The study of *MAN AT AQ KUPRUK: A Town in Northern Afghanistan* is an example of an infracultural inquiry. Where in the model can you fit *SOUTHEAST ASIA: Amidst Diversity is Unity Possible?* Where do individual *Fieldstaff Perspectives* fit? And what are the disadvantages and advantages of limiting inquiry to *past, present, future*, or *infra-, intra-*, and *inter*-cultural studies?

9. Play any or all of the three simulations: "Four Winds," "Korupsi," and "Southeast Asian Resources." Reflect. . . . To what extent are simulations and games accurate representations of *reality*? Can one learn from them? Of these, which is the best for the learning

objectives you value? Using these as models, encourage students to create new simulation/games: "MEKONG," for instance, "The Straits of Malacca," "Singapore: Free Port," "South China Sea," "Majorities and Minorities," and more.

10. Discuss *verifiability* and if it is desirable. Of the concepts and facts presented in word, picture, and graphic form in *Fieldstaff Perspectives*, what are the differences in *verifiability*? Compare one *Perspective* with another. Finally -- compare the *verifiability* of *Perspectives* and other text materials available for culture study. In what ways are *Fieldstaff Perspectives* unique and useful?

11. Identify basic elements of cultures and compare the Southeast Asian cultures and nations. Then compare any one Southeast Asian culture with your own culture. Consider *diversity* within and among each culture. Map the space occupied by any two cultures being compared. Try to map cultural interrelationships other than spatial ones. Can time be mapped? Can you map:

Interaction	Temporality
Association	Learning
Subsistence	Play
Bisexuality	Defense
Territoriality	Exploitation

[These elements are the ten "Primary Message Systems" presented by Edward T. Hall in *The Silent Language* (New York: Fawcett, 1969)].

12. Time is a perspective from which people perceive. The Philippines, for instance, are not quite the same in 1953, 1963, and 1973. To encourage consideration of time perspectives, several *Fieldstaff Perspectives* have been reprinted exactly as they originally appeared. These few historical documents can be used alone by students inquiring into changes through time.

Among these are *Modes of Modernization in Southeast Asia* (by Willard A. Hanna, 1969), *The Philippine Islands* (by Albert Ravenholt, 1953), *Bung Karno's Indonesia* (by Willard A. Hanna, 1959), and *"Operations Long Pass"* (by Albert Ravenholt, 1961). On the back page of three of these booklets, introductions are provided to both the documents themselves and to the careers of the two Fieldstaff Associates on whose work these materials have been based.

13. After studying any or all of the Southeast Asian *Perspectives*, identify and discuss "value crises" facing particular Southeast Asians. To what extent do Americans share similar values and problems?

14. REDISCOVER A CULTURE: Imagine that a nuclear accident destroyed all people living north of the Tropic of Cancer. . . . It is now four hundred years later. You are an Asian anthropologist-archaeologist visiting ruins of northern cultures in Eurasia and America. On the basis of the physical remains of ancient cities and towns, try to reconstruct some of the lives of people who once lived there.

15. INVENT A CULTURE: On the basis of what has been learned about Southeast Asians, describe a new Southeast Asian culture which might develop out of a regional unification. Imagine, just for an exercise, a United States of Southeast Asia. . . .

16. What of the future in Southeast Asia. . .?

. . . . . .

That's for starters. Most important is to become personally familiar with each part of the Southeast Asian Teaching-Learning Packet. Beyond that, you are on your own!

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THE POSSIBILITY OF UNITY IN SOUTHEAST ASIA

The following references were compiled by the Library Research Service of the Encyclopedia Britannica, 425 North Michigan Avenue, Chicago, Illinois 60611, Folkways Records, 701 Seventh Avenue, New York City 10036, and staff of the Intercultural Social Studies Project of the American Universities Field Staff, 3 Lebanon Street, Hanover, New Hampshire 03755. Teachers are encouraged to suggest additions and deletions which should be considered in future editions of this Teaching-Learning Packet on Southeast Asia. Of particular interest would be an annotated film list which some reader may wish to prepare and contribute.

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Leonardo Sarao and a jeepney.

JEEPNEYS BY SARAO

A Case Study of a Self-made Young Philippine Industrialist

The distinctive Filipino contribution to the automobile industry is the "jeepney." The combination taxi, small bus, and occasional light truck is often evident in Manila's traffic jams. It also serves the most remote rural towns, *barrios*, reached by the roads.

Among the operators of this colorful and socially convivial vehicle, the name of Sarao is a byword. For during the past nine years, Leonardo Sarao has built himself a reputation unmatched by all his competitors. His jeepneys are the most attractive, for each is of futuristic design and is decorated with bright, durable paint and chromium. They also have a reputation for being sturdier, carrying passengers with greater safety and more economy.

But Sarao now faces difficulties. He needs money, or at least the use of it.

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If Sarao were able to sell on credit, he could almost immediately increase the production and sales of jeepneys and jeepney bodies by 50 to 100 per cent. With his present business methods, personal associations, and the Philippine financial structure, however, this enterprising Filipino entrepreneur has yet to discover a solution to the money problem that holds back progress in many economic sectors of this young republic.

POST WORLD WAR II MANILA

When the United States Army finished blasting out the Japanese forces entrenched behind the stone walls and within the concrete buildings of Greater Manila in the spring of 1945, little remained of the city once known as the "pearl of the orient." The streets between the wrecked and

gutted silhouettes of former cathedrals, offices, and residences were marked by shell holes and abandoned trenches.

Army bulldozers soon cleared most streets, but public transportation could not be restored easily. The streetcar lines used before the war had been torn out and most buses and other civilian vehicles had long since been conscripted by the fighting forces and often abandoned to be burned or looted. Horse-drawn *calesas* and *carretelas* that had provided transport of sorts during the occupation were inadequate to meet the needs of the hundreds of thousands who now flocked to Manila, the national capital and principal metropolis of the Philippine archipelago.

THE JEEPNEY

It was to meet this postwar transportation need that the jeepney was born. The United States Army had brought tens of thousands of vehicles to the Philippines. These provided the transport for troops who fought the costly campaigns of liberation and great stockpiles of equipment for the scheduled invasion of Japan.

The presence of this enormous quantity of military materiel erased the mystery of the internal combustion engine from the minds of many Filipinos. Almost overnight, boys who never before had handled a tire wrench or a spanner were initiated into the workings of starters, fuel pumps, and distributors. (Familiarity with the castoff goods of the United States forces became so great and their popularity so established that today the Philippines provides the world's most active market for surplus American military equipment.)

Some Filipinos and American GIs who remained behind after the war would simply "capture" a jeep when unable to borrow or buy one. They would then have a mechanic disguise it. In several *barrios* beyond Manila's suburbs, mechanics acquired a reputation for being able to disassemble a jeep completely and rebuild it overnight. So effective were they that the next morning the machine would not be recognizable to the original owner.

Their inventiveness was directed especially toward adapting the jeep to local Philippine needs. At first the innovators removed the back to permit easier entry of passengers and goods. Then some of the more enterprising extended the chassis, adding seats along the sides and steps behind. A national love of display found expression in fancy canopies, padded upholstery, and personalized names painted on each vehicle. And some introduced humor: I once saw a jeepney with the lettering in front: LEGAL LOAD LIMIT: NINE AND ONE-HALF PASSENGERS.

Jeepney drivers became the new information centers. They passed on news and gossip to passengers riding to and from work or the market. Some installed radios to attract customers.

The United States military authorities first licensed these jeepneys during the liberation following World War II. They thought that by the time civilian taxis and buses were imported these wartime makeshifts would be worn out.

As far as can be learned every jeepney ever licensed still is running. Many have been rebuilt piece by piece several times. Some 17,000 are believed to be operating in and around Greater Manila. There is no accurate count of the number in use in the Philippine provinces—despite the best efforts of the motor vehicle registration office.

Throughout many of the approximately 7,100 islands, ownership and operation of a jeepney is a means to community popularity and an assurance of work. Jeepneys are used on festive occasions such as weddings and baptisms, and daily to carry passengers and cargo. People, bananas, pigs, fruit, and fish are hauled in jeepneys.

The vehicle's four-wheel drive with two optional speeds enables it to cross dry rice fields, with their low dikes, and carry off the harvest.

Jeepney drivers are molders of public opinion. City mayors who have tried to keep them from Manila's main streets have been thwarted. People support the jeepneys. Several months ago when the Manila police doubled traffic fines a largely spontaneous strike by jeepney drivers paralyzed business and government and compelled the authorities to back down.

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The finishing touches are added and then, at right, the completed jeepney body is displayed for sale.

LEONARDO SARAO'S CAREER

Although he jokingly disclaims any ambition to become the Henry Ford of the Philippines, Sarao is successful in a highly competitive field. He has a talent for organization plus mastery of his business.

This muscular smiling extrovert whose formal schooling ended at the sixth grade started his own business in 1953 with 700 pesos he had borrowed (P3.86 = US$1.00). Today the physical assets of his plant are worth at least 250,000 pesos. "But I wouldn't sell for half a million," Sarao assures me, "even if the buyer turned around and offered me 3,000 pesos a month to run the place."

He has taken care of his seven brothers and sisters by going into a separate business with them, operating a line of 22 jeepneys that may net about 90,000 pesos annually—the figures are largely in his head since he keeps few records.

Sarao owns a P30,000 home. "I now sleep with air-conditioning," he will tell you laughingly. But he is equally at ease in the tidy, simple palm-thatched office beside his factory. One of his two children is studying in high school. The other is preparing to enter medical school. Education ranks high in the Filipino scheme of values and Filipinos particularly consider it a mark of achievement if a man can provide higher education for his children. Sarao, from many points of view, has done well.

There was little in Sarao's origins to promise future success. Born 41 years ago in Imus, Cavite, near the southern shore of Manila Bay, the boy grew up in a family without property. His father had a horse and rig and earned an uncertain living hauling passengers and freight. Young Sarao's first job was as a laborer on the streets of Cavite City. In 1938 he found a place as an apprentice in a truck body building shop earning 40 centavos (then equivalent to US$.20).

The following year he married. His wife's father was a simple fisherman, also without property. In 1941 Sarao was employed as a sheet metal worker in the United States Navy yard at Cavite. He was wounded when Japanese planes bombed the American vessels there at the outbreak of hostilities. Throughout the war he supported his family by driving a vehicle and sometimes carrying mangoes and other fruits from farms in Cavite Province to be sold in Manila. With liberation came inflation. The young man needed extra money and so he returned to working for the MATA Truck Body Building Company. Now he was a sheet metal worker earning ten pesos per day.

When Sarao ventured out on his own in 1953 he borrowed 700 pesos from a brother who worked as a bank messenger in Manila. He started the business only after having studied the opportunities available to men of his age in the Philippines. He carefully considered the alternatives and then chose the jeepney business.

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The borrowed money was used to buy one secondhand General Electric welding set of the transformer type and one equally used acetylene gas welding outfit. He rented shop space for 20 pesos per month. The labor force was composed of Sarao, his three brothers, and one cousin. At the start they worked from about six o'clock in the morning until ten o'clock in the evening, usually on custom jobs, repairing and rebuilding jeeps. After a year he had saved enough to buy two additional welding sets plus a few other odd secondhand tools and to rent another shop space and employ four additional laborers. The following year he managed to rebuild an average of two wrecked surplus military jeeps every month. The profits were not enormous but by living frugally (he and his crew lived on dried fish and rice) he had saved 5,000 pesos in a year. Unlike many Filipinos of his class, he squandered no money on cockfighting or similar sporting events. His self-discipline continues as he prospers.

Sarao feels that his first major step forward came in 1957 when he was able to buy a 350 square meter (one square meter equals about ten square feet) lot along the national highway on the outskirts of Las Pinas. The lot with its simple building cost him 23,000 pesos. He also had accumulated enough cash to buy more tools, one air compressor to speed work on the paint jobs and a Singer sewing machine that made possible the installation of more attractive upholstery for the jeeps he converted. It was then that Sarao began to systematize his operation and search for production techniques. He decided then that the rusty and battered jeep bodies on the vehicles discarded by the United States military really were not worth rebuilding. Instead he began experimenting with design and construction of his own jeepney bodies from entirely new materials.

To meet the needs of Philippine jeepney operators, another Filipino mechanic-turned-small-manufacturer had begun making his own chassis frames. Most buyers believe these are stronger than those originally on the jeep and find them of proper length to suit the new purposes. Sarao began purchasing these and built upon them a complete body, from engine hood with flashy headlights to paneled sides and rear steps with hand rails for passengers boarding or leaving the vehicle. Since he was starting with his own vehicle bodies, he was

Mechanics check surplus military jeep engines.

free to add all of the colorful touches for which his product has become noted. No longer needing the old jeep bodies imported from Japan, Korea, Okinawa, and Europe, Sarao bought military surplus jeep engines, axles, transmissions, differentials, and propeller shafts. These parts were carefully overhauled, assembled, and the new jeepney body mounted. Unless otherwise requested, Sarao put a full set of new tires on each jeepney so the customer would begin using the vehicle with confidence.

JEEPNEY PRODUCTION SINCE 1961

Production today is primarily in the new plant erected in 1961—the old shop half a block down the road is devoted entirely to paint work. The new factory site covers 3,000 square meters. The building occupies roughly one-third of this space. Work in the factory is adjusted somewhat according to sales. In an average month Sarao manufactures 40 jeepney bodies. One-half of these may be sold to operators converting their old vehicles to take his new bodies and the others will be sold as complete jeepneys that he has supplied with undercarriage, engine, and all attachments.

Jeepney bodies fitted with lights are sold on the factory site for 2,800 pesos each. The sale price of an entire jeepney with reconditioned military surplus gasoline engine at the factory is 6,500 pesos—on the average Sarao estimates that his cost of producing this unit is about 6,000 pesos.

As an option the customer can have a diesel-engine jeepney for 11,000 pesos or a bit more,

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Jeepney bodies are given their first base coat.

depending upon the type of engine. The difference in sale price represents the added cost of a new diesel engine imported from Europe. Although comparatively few buyers can afford the diesel, it is actually economical--considering present fuel prices in the Islands--and makes a sound investment. Eighteen of the 22 jeepneys Sarao operates in partnership with his brothers and sisters are fitted with diesels. And the annual net return to the owner who leases such a jeepney to a driver is about 40 per cent of the purchase P6,500 price.

At present there are 90 men employed in the SARAO WELDING SHOP, the name he still uses for his factory. Nearly all the men were trained here, starting as apprentices at two pesos per day. After six months to a year they earn the full wage scale of six to seven pesos daily for a welder and approximately the same for a painter or a metal worker; the minimum legal industrial wage in the Philippines is four pesos per day although highly skilled mechanics qualified to repair diesels command a much higher salary. Sarao prides himself on paying his men promptly every Saturday

His supervisory staff includes such relatives as a brother-in-law and older employees that Sarao has learned to trust after training them to his methods of work. But personnel overhead is kept to a minimum and nearly everyone works with his hands, giving the factory a sense of busy alertness. Production is tidily systematized and each worker specializes in a craft such as reconditioning engines, shaping sheet metal, welding, sewing upholstery, or adding trim paint. Each jeepney is a handmade product. Sarao jokes about getting a press for stamping out body parts, but the cost is far beyond his present capacity.

When orders drop off, the SARAO WELDING SHOP takes special jobs to keep the men employed. This has let Sarao keep most of his trained workers. Some other establishments, however, have to rely on workers who drift from one employer to the next.

Preferred job orders include the construction of bus bodies for some of the larger companies running to the provinces. On such orders Sarao and his staff feel they can use their sheet metal skills and artistic talents to best advantage. One job now in the plant, for example, is a 1950 model Chevrolet truck being rebuilt to look like a brand new 1962 Ford with a streamlined bus body.

Sarao and his men study each new model that appears at the showrooms of the large automobile distributors in Manila. They guarantee to duplicate the design including the grill, exact shade of paint, and other details. Sarao explains that customers want these reproductions so they can save money and at the same time have a good-looking vehicle to attract passengers. In the Philippines, where several bus lines often operate over the same route, it is not at all uncommon to let a bus go by and wait for another that is newer or shinier or belongs to a company with a better reputation.

Although he does not advertise directly, Sarao is reaching for a larger market. He has established his

Sheet metal workers cut a piece of steel for a special job.

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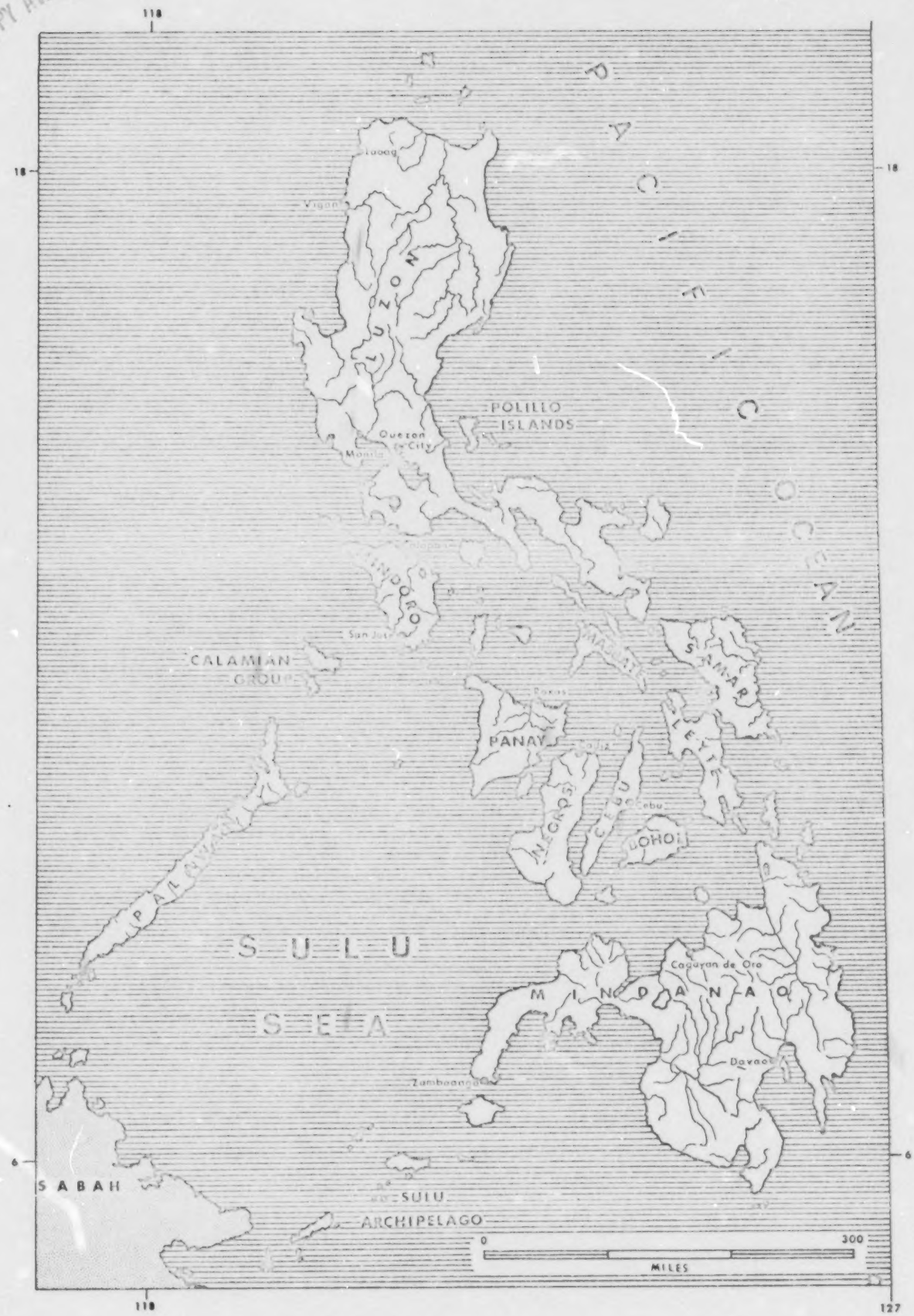

own jeepney sales outlet at Tarlac in Central Luzon to make his vehicles available in several of the provinces now experiencing the most rapid modernization, which includes the shift from boats and horse-drawn transportation, or even the *carabao* sled, to automobiles. Agents distribute Sarao's jeepneys in Cebu, Bacolod, and Zamboanga City, three of the larger trading centers in the central and southern islands. He calculates that an agent can make a profit of 600 to 800 pesos on each jeepney sold. Sarao does not set a firm retail price for the sale of his products in the provinces but allows the agent to determine a competitive price.

Sarao feels his success results primarily from his manner in dealing with customers. "Any agreement I make, I do that very well," he emphasizes. "If I promise a man a jeepney in 30 days, it is finished in exactly 30 days. I don't make foolish talk to customers. When a buyer arrives I personally take care of him to make sure we can do what he wants." Three months ago he had a visitor from a neighboring Southeast Asian country. This businessman wanted to buy 30 jeepneys a month to provide suburban transportation around the growing cities in his newly independent nation. Sarao explained that he was not able, at least now, to handle such orders.

Sarao's operation today is essentially on a cash and carry basis. Therefore he must insist upon cash from customers. Suppliers of the 16- and 18-gauge sheet steel he uses for jeepney bodies and suppliers of round and angle bars, pipe, canvas, foam rubber, paint, and the like sometimes let him have credit for 30 to 60 days. But sellers of heavier items such as surplus military gasoline jeep engines, costing about 500 pesos each, usually require immediate payment. Like many Filipinos with a burgeoning business, Sarao constantly is scrounging for cash. He has no regularly established banking relationships. He doubts that a bank credit would be available to him since he has no family or other business ties with the wealthy families that control most banks.

At present he owes 28,000 pesos to a ritual kinsman, *compadre*, who is holding the title to the factory as security. This loan he expects completely to repay by next April.

When he needs cash, Sarao goes to a cousin from whom he can borrow 10,000 pesos at 1 per cent interest per month. "I then give him ten checks for 1,000 pesos each plus the interest, postdated one month apart," Sarao said.

As the sole owner of his company he does not see any need to bother with an annual statement of profit and loss. He has thought about establishing a corporation, but feels this is something to think about in two or three years.

OPPORTUNITIES

His experience convinces Sarao that the jeepney market is expanding. While hoping to increase production, he is also aware of the profits in fitting new bodies on the old jeepneys now operating. Sarao's factory can clear almost as much money making a new body as producing an entire jeepney. As roads are improved and reach ever farther into the hinterland on the larger Philippine islands, the need for automotive transportation grows. Already the 28 million Filipinos constitute the largest market for automobiles in the Far East except for Japan.

Part of the need is for hauling the products of an increasingly commercialized economy. But most of the jeepney demand also results from a new awakening of Filipinos to the opportunities for traveling, seeking better employment, and enjoying visits to relatives and friends. Boys and girls who go to the big city for education and jobs want to come home for special events like the annual fiesta. Even the politicians are becoming conscious of this trend. And a would-be-successful candidate for office must mobilize jeepneys—and preferably attractive vehicles—to move his key followers and others around the district for up to six months before the elections held every two years.

Sarao has repeated inquiries from men who would like to buy a jeepney but lack the cash. Often they are young Filipinos who have learned to drive and see a jeepney as the readiest opportunity for setting themselves up in business. A substantial number of them, he is convinced, could raise one-half of the purchase price and pay the balance in 12 monthly installments, with interest charged at the rate of 1 per cent per month. He has found that it is possible to insure the balance of the unpaid price of the jeepney for an annual premium of about 350 pesos.

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A jeepney built by Sarao rolls past the new Sarao factory.

But Sarao has discovered no source of money to make credit possible. Actual interest of 3 per cent and more per month is now being collected by some individuals and companies engaged in selling on time and making private loans. He feels such interest costs are beyond the ability of a jeepney operator to pay and are otherwise unsound. Loans from government and private banks at the authorized interest rates of 8, 10, or 12 per cent per year have not been available to him. Still, opportunities are there for building his industry, which relates so intimately to the daily life of Filipinos throughout the archipelago.

Despite his success Leonardo Sarao, the self-made Filipino industrialist, still enjoys hard work and lives modestly.

This FIELDSTAFF PERSPECTIVE is adapted from a FIELDSTAFF REPORT by Albert Ravenholt, "Jeepneys by Sarao" [AR-6-'62], Southeast Asia Series, Vol. X, No. 10, 1962. All FIELDSTAFF PERSPECTIVES and FIELDSTAFF REPORTS from 1952 to the present are available through the American Universities Field Staff, 3 Lebanon Street, Hanover, New Hampshire 03755.

NEWS FROM SOUTHEAST ASIA

You have at least eight ways of finding out what is going on in Southeast Asia.

1. Go there.
2. Interview people who have been there.
3. Observe televised reports.
4. Listen to radio reports.
5. Read magazine reports.
6. Read newspaper reports.
7. Read books.
8. Read *Fieldstaff Perspectives.*

Even if you spent the rest of your life in Southeast Asia, you could not go everywhere or see everything. And neither television, radio, magazines, newspapers, books, nor *Fieldstaff Perspectives* alone will fill your information need. By continuing two, three, or many of these sources, however, you can create your own *relatively* complete data bank on the region.

Take newspapers, for example. Collect one or more newspapers every day for a week. On a wall, display the clippings in columns representing the following Southeast Asian areas: **BRUNEI, BURMA, CAMBODIA, GUAM, HAINAN, INDONESIA, LAOS, MALAYSIA, NORTH VIETNAM, PAPUA, NEW GUINEA, PHILIPPINES, SINGAPORE, SOUTH VIETNAM, THAILAND, TIMOR.**

1. What interests are reflected by the newspaper articles collected in one week?

   a. What areas receive the most attention? The least attention?
   b. What kinds of events are most often reported?
   c. What is of interest that is not reported?
   d. Are there noticeable biases in reporting?
   e. What is reported most accurately. How do you judge? Does this make it the most important?
   f. What is reported most interestingly? Does this make it the most important?

2. Imagine yourself a newspaper reporter assigned to Southeast Asia. Where would you live? Where would you go? What would you seek? What would you report?

3. On the basis of the clippings gathered during one week, write an article titled: "Last Week in Southeast Asia."

4. List the locally available newspapers and magazines which report on Southeast Asia. Evaluate each in terms of: *consistency, reliability, accuracy, interest,* and *clarity.* (Similar evaluations could compare the reporting by radio or TV networks and local broadcasters.)

5. Evaluate individual *Fieldstaff Perspectives* as a particular form of reporting. Are they consistent with more recent reporting by newspapers and broadcasters? What are the differences? How are these useful?

6. How have your views of the news reporting changed since you began this activity?

7. What do you find most interesting about Southeast Asia?

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"SOUTHEAST ASIA RESOURCES - A SIMULATION GAME"

This game can be played by one person, or two, or groups of any number and size. The object is to accurately place resource labels on a map of Southeast Asia.

If playing alone one must check the accuracy of each "play" with sources such as almanacs, atlases, encyclopedias, maps, periodicals, and reference books. One can play until tired or satisfied or whatever other stopping point one chooses.

A pair of players, however, have more choices for play and interaction. They can take turns "playing" labels drawn from a scrambled pile. And if one can demonstrate that an opponent is mistaken, then one can draw "two" labels instead of the usual "one."

Scorekeeping can simply be a tally of the number of successful "plays" each has made. If players wish to increase the competition, then each verifiable mistake can remove one point from the player's score.

If groups play, a limit of four actual players is usually desirable. Others can assist the players as staff members. They can suggest *where* to "play" a label and *when* to "challenge."

If a "challenge" can be demonstrated to be incorrect, then the challenger may lose a point. Experienced players may wish to use a two or three point penalty.

Players are encouraged to make additional resource cards and some blank ones have been provided.

"SOUTHEAST ASIA RESOURCES - A SIMULATION GAME" can be played on any representation of the region but we have provided a map showing the various Southeast Asian nations in different colors. A large group may wish to divide into teams representing these countries and engage not just in labeling resources but in finding them, planning new ones, and in international trade, bargaining surplus resources to compensate for shortages.

In brief, the game of *"SOUTHEAST ASIAN RESOURCES"* is quite *real*.

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Delta Soil	National Capital	Bridge
Floodplain Soil	Urban Center	Highway
Volcanic Soil	City	Railroad
Laterite Soil	Small Town	Oil Refinery
Highland	Village	Cement Plant
Lowland	Terraced Rice Fields	Steel Mill
Swamp	Electric Generating Plant	Rice Fields
Mountain	Automobile Assembly Plant	Pineapple Fields
Sugar Cane Fields	Rubber Processing Plant	Active Volcano
Dormant Volcano	Fruit Producing Estates	Electronics Plant
Manufacturing Plant	Vegetable Producing Estates	Hindu Temple
River	Moslem Mosque	Christian Cathedral
Lake	Rubber Estates	Canning Plant
Seaport	Iron Ore Deposit	Timber Estates
Riverport	Milk Producing Area	Oil Deposit
Canal	Aluminum Ore Deposit	Rice Research Institute
Ship Channel	Rubber Research Institute	Meat Producing Area
Limestone Deposit	Fishing Area	Buddhist Temple
Dam	University	Coal Deposit
Sea Trade Route	Precious Stone Deposit	
Medical School	Agricultural School	

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LICENSE			Correct change only Back 1 space
	Application forms will be available next week Back 7 spaces		
You fix the bills for the evening show Advance 4 spaces			Office closed for official holiday Back 3 spaces
	Office closed for unofficial holiday Back 3 spaces		
Photographs are wrong size Back 4 spaces			You divert government inspectors with a splendid party Advance 2 spaces
START			Your beach-house is made available to high officials Advance 6 spaces

KORUPSI

Two to six players may participate in the game. Each object as a symbol of his or her commercial activi keeper, taxi or truck driver, restaurateur, or itinera game is to obtain a license (symbolized by reaching t allowing the players to practice their trade.

The game proceeds by rolling of dice, each player i moved forward or backward on the board the numbe dice.

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Your cousin is in the Ministry of Trade Advance 2 spaces	Your birth not officially registered Back to "Start"		
		You offer free maintenance for Trade official's car Advance 4 spaces	
			You wrote script when your family home pulled Back to "Start"
You provide a car for the wife of a high official Advance 4 spaces		Gifts of imported luxuries to key officials Advance 10 spaces	
		You give "middleman" money for bribes Advance 7 spaces	
			Each of four application blanks needs different stamp Back 2 spaces

layer chooses some small
importer, exporter, shop-
vendor. The object of the
8th square on the board)

urn. A player's marker is
squares indicated by the

All extraordinary forward progress occurs by resort to some form of corruption.

All setbacks occur as a result of some entanglement in bureaucratic red tape.

PLAYERS WHO WISH TO MAINTAIN THEIR INTEGRITY MAY ELECT TO MISS ONE TURN RATHER THAN TAKE ADVANTAGE OF AN OPPORTUNITY PROVIDED BY AN EXTRALEGAL MANEUVER. PLAYERS CANNOT AVOID THE SETBACKS.

A CLEAN SWEEP: HOW TO WIN IN A FREE ELECTION

Honesty, efficiency, enlightenment (relatively speaking, of course), and obvious success in improving the people's welfare and the nation's prestige. What more can citizens wish from their government?

And what more could a government wish from its citizens than a clean sweep in its favor during elections?

In Singapore's 1972 elections the incumbent People's Action Party (P.A.P.) received 69.02 per cent of the total vote. Since voting is mandatory, and non-voting citizens subject to fines, the turnout for the election included almost everyone eligible to vote.

All neighborhoods, all ethnic groups, all the constituencies voted in favor of the People's Action Party and its candidates.

Yet, something is lacking. As to what it is, the ruled and the rulers are curiously both divided and agreed. A loyal opposition is needed according to the P.A.P., Prime Minisster Lee Kuan Yew, and the people of Singapore. Such an opposition must, of course, be loyal, courageous, and constructively critical. Only such a force can ensure that good government becomes even better. Without a loyal opposition, indifference and oppression can occur all too easily in a one-party state.

The electors and P.A.P. officials differ, however, as to whether a truly critical opposition can develop under the present government. For the P.A.P. does not tolerate the criticism which, in theory, it invites. No strong new party is now in prospect. Nor is the P.A.P. likely to divide itself or be divided.

Singapore is a one-party republic. That fact in itself is neither negative nor positive. The P.A.P. has worked to make Singapore a smashing success. And it is.

Economically, Singapore is a boom state. Foreigners are competing to invest. The per capita annual income of more than US$1,000 provides a standard of living superior even to that of Japan.

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The P.A.P. government is a responsible one. Visitors sometimes wonder why, given the stability and prosperity of Singapore, much of the rest of Southeast Asia is so turbulent.

Socially, Singapore seems resistant even to the contamination of drugs, sex, and violence. It is also determined to resist such symbols of the counter-culture as long hair, which the P.A.P. deplores and vigorously combats.

The republic is patronizing the long-neglected arts and mobilizing for new crusades of human and environmental up-grading. Culturally, Singapore is becoming aware of its own crudities and is eager to correct them.

The P.A.P. can and does point with pride to its low cost housing achievements. There is nothing comparable anywhere else in the world. Singapore's urban landscape is studded with buildings of up to fifty stories and criss-crossed by highways with up to eight lanes. These developments and the general good health and prosperity of Singaporeans are significant achievements. After all, the Republic of Singapore is an island only twenty by thirty miles and it supports more than two million human inhabitants. Smaller populations in larger and more fertile land areas have done less well.

What is it that has produced the "Singapore effect?" Prime Minister Lee Kuan Yew? The People's Action Party? Socialism? Capitalism? The 76 per cent Chinese majority? The Malay and Indian and European minorities? The equatorial climate? Location on the major east-west ocean trade route through the South China Sea by Singapore and through the Straits of Malacca? Whatever the cause or causes, there is a zest about Singapore.

P.A.P. leaders emphasize the vigorous training of young minds in advanced technology. They encourage young Singaporeans to engage in gymnastics and athletics. Singapore has an elite new Army, Navy, and Air Force which, after some initial misgivings, even most students have been moved quietly to endorse. Working conditions have

been improved and are being improved even more rapidly. Recently, for instance, the government decreed that both the private labor force and the public civil service can afford to pay at least one extra month's wage each year by sharing the profits of Singapore's prosperity. This raise alone more than compensates for the mere 2 per cent inflation rate. The P.A.P. proposed programs for "enhancement of life quality."

GRIEVANCES

For the most part the Singapore grievances are the inevitable side effects of rapid national development. Many Singaporeans resent being evicted from homes, shops, and farms to make way for the sprawling new suburbia, high-rise developments, and modern factories. P.A.P. officials poin. out, however, that the ordinary people can move into the new government-built apartments, and get jobs in the new factories. Those who do so, say the P.A.P. officials, are generally happy with the change.

In the 1972 elections, opponents could only promise to lower the rents which the P.A.P. housing projects charge. These are between US$6.66 and $20 per month. Or, opponents could offer "free title" without the present P.A.P. installment plan. Opponents offered relief from "exploitive" foreign investment and profit. There were other promises by those who sought, unsuccessfully to unseat the P.A.P. The government's reply was simply a reminder of what almost if not all Singaporeans know: "nothing is for free."

Many Singaporeans dislike the idea of compulsory military service. It cost the republic about US$231 million in 1972. The pick of the male eighteen-year-olds are required to spend at least two years in military training.

Opponents to the P.A.P. promised to abolish military service altogether or greatly lighten the burden. To this opposition, P.A.P. officials praised the obvious toughening of both mental and physical "muscle" in a basically weak and vulnerable small state. They claimed that to survive Singapore must be "resolute" and "robust."

There are Singaporeans who complain about living under "fascist" rule in a "police state." They mention, for example, the abolition of trial by jury, the suppression of two newspapers, the pressure for family planning, the requirement of a security clearance "suitability certificate" for university admission, and the detention without trial of a score or more of political prisoners. Of these "extremists," some were once high in the P.A.P. itself.

Restoration of all "civil rights" was promised by candidates who opposed the P.A.P. in the 1972 elections. But they lost. Officials pointed out that the P.A.P. had made Singapore both rich and riot free and would keep it rich and riot free. Those demanding a greater degree of individual freedom were encouraged to observe what has happened in nearby nations. Then, they called attention to the fact that Chinese, Indian, Malay, and others prosper in a multi-ethnic, multi-cultural society. They won.

THE LOSERS

Though lacking a well organized, effective loyal opposition, the P.A.P. does, however, have some opposition. But the various opposition leaders failed to achieve any agreement among themselves. And since none of them really expected to win, they were not motivated to get together and compromise their differences.

There were nine more or less distinct opposition parties. Seven of these fitted into two overlapping alliances. The *Barisan Sosialis* together with the *United National Front* and the *People's Front* made up a quasi-alliance of the far left. The *United National Front* itself consisted of the *Singapore Chinese Party, Justice Party* (Indian), *Persatuan Melayu Singapura*, and the *Angkatan Islam*, both of the latter Malay. The *Workers' Party* campaigned for the most part on its own. The *Persatuan Melayu Singapura* accepted assistance from whatever other opposition quarters proved willing, especially the Chinese of the farthest left.

Overall, the opposition lacked organization, leadership, membership, and money. It failed to design any impressive campaign strategy or post-election program. Most of the parties were in fact patched together or repatched together just barely in time to nominate candidates. The leaders managed to persuade a total of 81 contestants to take a chance—usually a long, long chance—on

winning the elections. Of that 81, a total of 20 failed to win as much as one-eighth of the vote within the electoral district. They thus forfeited the S$500 (US$166) election deposit, not to mention an additional S$1,000 (US$333), or so which is all that most of them would admit to spending in their campaigns.

CAMPAIGNING FOR ELECTION

The actual campaign was brief and orderly. Singapore law requires that elections be held within 90 days of nomination day. In 1972 the P.A.P. allowed exactly nine days. Everyone had been expecting the government to call for new elections. The opposition complained, naturally, that it had insufficient time.

The government, as usual, exercised strict control over the electioneering process. It licensed rallies on a rotation basis for the traditionally favored spots. It permitted radio and TV exposure on a fair and limited basis. The four largest parties were alloted equal time for half-hour programs (repeated in four languages). It prohibited more than one 20-foot banner per party per election district and counted out precisely how many small, standardized posters (300 per candidate) might be displayed and where (on trees, on street light poles, at bus stop shelters, on buses). It decreed that these posters must be tidily removed immediately after elections.

It monitored all speeches and twice issued summonses for overstepping the limits of tolerance. When a *Barisan Sosialis* candidate, for instance, called the Prime Minister "a bloody scoundrel," "a gangster," "a kidnapper," and "Singapore Public Enemy Number One," he committed an offense for which he got a six months' jail sentence after elections.

AFTER THE ELECTIONS

Immediately after the elections there arose a minor flurry of concern lest the government actually identify not only the contributors to opposition party funds but also the voters who cast their ballots for the opposition candidates. In Singapore, each ballot is numbered and a record is retained. On this is entered the identity card number of the voter to whom the ballot is issued. Given sufficient industry or computer assistance, the Criminal Investigation Department could readily identify the 30.98 per cent of the voters whose views the government deplores. In fact, says the government, after being counted the ballots are promptly deposited for safekeeping with the Supreme Court and soon thereafter destroyed. There is no intention whatsoever, it says, of achieving anything except an accurate count, and later, if challenged, a recount. Nevertheless, no few Singaporean voters, politicians, and campaign donors now get nervous at the thought of the P.A.P.'s proven efficiency and possible vindictiveness.

PRIME MINISTER LEE KUAN YEW

Any outsider seeking to make an appraisal of the Prime Minister, the P.A.P., the 1972 election campaign, the pre-1972 P.A.P. record and Singapore's post-1972 prospects, would do well to examine critically Prime Minister Lee Kuan Yew's own clean, cool, and convincing statements on election eve:

Tomorrow you will decide the next five years. A solid vote for the P.A.P. will be good for Singapore and good for you.

First, it will demoralise and discourage those who believe that they could plot through their proxies and get us to do what they want.

Second, it will give you a great impetus to investments. Western industrialists are now facing either shortage of labour or grave trade union problems.

If the workers and trade unions demonstrate their wholehearted support for our policy to attract manufacturing and banking, finance, marketing expertise and management know-how, then there will be an influx of middle-technology industries.

None of the opposition parties have the remotest intention of developing into a loyal opposition if they know what it means. It means first, that on national interest, matters of life and death, they are with us to defend ourselves.

Second, how to maintain harmony in a multiracial society.

Instead, although not reported in our responsible press, the opposition with all their speeches are ex-

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ploiting issues over race, language and religion, willing to risk conflict and race riots, just for a few votes.

The opposition parties are a motley crew. Their only common factor is abuse and denunciation of the government and virulent attack of all our policies, the very policies which have given you, and ironically enough, given them, a better life.

They have no plans for your security, economic advancement, or social development

We, the P.A.P., have seen you through two major crises in seven yeers—first separation in 1965, then accelerated British rundown in 1968.

Through hard work and realistic policies we got on top of our problems. The prospects look good for the immediate future.

We are building 20,000 HDB flats a year. We will raise this to 30,000 a year shortly.

We shall, if you remain keen to learn and to work, provide you with better jobs, with higher productivity using more sophisticated machines and pay you better wages.

We can make Singapore a metropolis, the best in the equatorial belt, pleasant to live and work in, with green parks, clean beaches, recreational amenities, a cultivated and civilised city giving satisfaction to all who live in it

Politics in newly independent countries and what happens to them depend on two fundamental factors: first, the nature of a people, their innate quality and cultural attributes; second, the quality of their political leadership.

If people in new countries are willing to work hard towards common goals, they will probably make the grade.

But not if they fritter away their energies on issues which divide and confuse them instead of spending their time on constructive projects and pursuits.

To get a people as a whole to do this, they need leadership, honest and effective, resolute but flexible.

Men in charge of government must have strong convictions, must be especially prepared sometimes to take unpopular measures for the good of all.

We are fielding 65 men, honest, hard-working, able, some outstanding scholars and men of the world, and all of them willing to sweat and slog for you, and together we'll march forward toward a better future.

We the present leadership you know so well over thirteen years and three months. You have seen our performance. You are the judge.

We had to fight with British colonialists for independence, we fought the communists for merger and Malaysia, we fought the racialists for equality in Malaysia.

However, there will be major changes in the world. The super-powers have changed their relationship. This will affect the whole world.

But whatever the stress, whatever crises that may arise, you the people and we the government together will respond swiftly to meet the crises, any challenge, and ride the problems as we have ridden them in the past.

Do not put your future at risk. We the P.A.P. have never let you down.

This FIELDSTAFF PERSPECTIVE is adapted from a FIELDSTAFF REPORT by Willard A. Hanna, "How to Win a Clean Sweep in Free Elections," [WAH-10-'72], Southeast Asia Series, Vol. XX, No. 11, 1972. All FIELDSTAFF PERSPECTIVES and FIELDSTAFF REPORTS from 1952 to the present are available through the American Universities Field Staff, 3 Lebanon Street, Hanover, New Hampshire 03755.

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Kwame Nkrumah, President of Ghana (left) and Sékou Touré, President of Guinea at Kristianborg Castle, Accra, Ghana, 1958.

President Félix Houphouët-Boigny of the Ivory Coast, 1961.

FREEDOM ACHIEVED

The achievement of independence was for most African states an historic milestone. It marked the peak of the anticolonial struggle and the beginning of nationhood. The rhetoric of independence had been brilliantly articulated by African nationalists. Kwame Nkrumah and Julius Nyerere, Kenneth Kaunda and Jomo Kenyatta, Sékou Touré and Félix Houphouët-Boigny inspired a generation of Africans and other colonized peoples. They raised high aspirations for rapid economic development and material prosperity.

President Jomo Kenyatta and Tom Mboya of Kenya lead the motorcade for Independence Day celebrations.

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The Old: A Kikuyu woman votes for the first time.

The New: African leader Tom Mboya at the ballot box.

Ivoirien President Houphouët-Boigny escorting President Charles de Gaulle in Abidjan, 1958.

Julius K. Nyerere, President of Tanganyika (now Tanzania) on Independence Day in 1961. (His mother is at lower right).

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Alhaji Sir Ahmadu Bello, K.B.E., Sardauna of Sokoto and Premier of the Northern Region. b. 1909, Rabbah, Sokoto Province, Northern Nigeria. Fulani. Great grandson of Othman Dan Fodio, founder of the Sokoto Empire. Entered politics in 1949.

Alhaji Sir Abubakar Tafawa Balewa, K.B.E., M.H.R., Prime Minister of the Federation of Nigeria. b. 1912, Bauchi Province, Northern Nigeria. Fulani. Teacher, principal, and education officer. Entered Federal politics in 1954.

Chief Obafemi Awolowo, M.H.R., Federal Leader of the Opposition, and Leader of the Action Group. b. 1909, Ikenne, Ijebu Remo, Western Nigeria. Yoruba. Admitted to English Bar, 1946. Leader of Government and Premier, Western Region, 1952-60.

The Rt. Hon. Nnamdi Azikiwe, P.C., Governor-General and Commander in Chief of the Federation of Nigeria. b. 1904, Zungeru, Northern Nigeria. Ibo. Higher education in the United States. Journalist and organizer African Continental Bank.

By the 1970s only Azikiwe remained active among the Nigerian leaders. Like Tom Mboya, the Kenyan leader who was killed by an assassin's bullet, the Nigerians were victims of civil discord. Kwame Nkrumah was overthrown as President of Ghana and died in exile. Houphouët-Boigny, Sékou Touré, Jomo Kenyatta, Julius Kenyatta, Julius Nyerere, and African aspirations for a better life survive.

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Africans waited expectantly. In great cities like Abidjan, Ivory Coast (below), and in small towns in Guinea (above), individually and collectively, Africans wanted freedom.

FREEDOM SOUGHT

Many of the problems facing Africa at independence were scarcely realized. The new leaders and their international well-wishers were temporarily blinded by belief in the sovereign power of freedom. Slowly, and often in the aftermath of disillusionment, Africans realized that independence was not a magic formula for future well-being. Governments had to come to grips with the harsh economic and social burdens that freedom entailed. Most newly independent states remained economically dependent on their former colonial rulers. Internal disharmony among competing nationalisms threatened many countries with civil war. Agricultural production was not keeping pace with rapid population growth. To overcome these liabilities many Africans agreed on the necessity for industrialization. Some chose to pursue ideals for social organization which were without modern precedents. All sought the political, economic, and social stability which can make genuine independence possible.

PHOTOGRAPH FOR ANALYSIS

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1. Where was the picture taken? How would you describe

   (a) the people
   (b) the terrain, topography
   (c) the climate, weather
   (d) the vegetation
   (e) the architecture

2. What clues does the picture contain concerning

   (a) the power and status of the people
   (b) general level of technology

3. What type event appears to be taking place?

Data: Photograph courtesy of the Information Service of the Ivory Coast. Picture was made in February 1965 at Nouakchott, capital of Mauritania. According to Field Staff Associate Victor Du Bois, "the Nouakchott Conference" was the scene of a significant new development in French-speaking Africa's search for unity when representatives from 13 countries met there February 10-12, 1965 for a major policy conference. (Victor D. Du Bois, *The Search for Unity in French-Speaking Block Africa, Part I: The Founding of the Organisation Commune Africaine et Malgache (O.C.A.M.)*, [VDB-3-'65], Fieldstaff Reports, West Africa Series, Vol. VIII, No. 3, 1965.)

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MR. COGGINS' DILEMMA

"They've finally done it, Mr. Coggins. A cablegram just arrived. They've *nationalized* our properties in their country. This note from their president announces 'henceforth, all oil companies operating in this country must be at least 51 per cent owned by natural citizens or the government... no foreign ownership of basic resources will exceed 49 per cent....' They have no right to do this. Our stockholders will be furious. It is an illegal, immoral, and irresponsible act on their part. What shall we do?"

"Oh, I don't know, Brown. You sound a bit excited. Let's think awhile. Maybe it's not as bad as you seem to feel. Call the Directors and arrange a meeting tomorrow. It's difficult, but maybe it just had to happen."

1. With whom, Brown or Coggins, do you identify most strongly? Why?

2. With which do you identify most strongly, those whose property has been *nationalized* or those who have *nationalized* it? Why?

3. As president of the *nationalizing* country, what alternatives would you consider before taking over foreign owned property?

4. As president of a resource development corporation, what policies would you use to reduce the chances of being *nationalized*?

5. In terms of your values, what should be the relationship between government and private ownership? Between foreign and domestic ownership?

6. In the role of Mr. Coggins, what would you advise your board of directors at the meeting planned for tomorrow? What additional information do you need for that meeting? What would you do between now and then?

7. In the role of a corporation director, how would you respond to this announcement?

8. In the role of a corporation stockholder, how would you react?

9. In the role of a citizen of the country which has *nationalized* 51 per cent of its basic resources, how would you react?

10. In this dilemma, what is at stake? What is your moral judgment of the situation and the behaviors and beliefs of the actors involved?

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WHAT DO YOU KNOW ABOUT AFRICA?

Concentrate on the outline map shown below. Sketch in as many natural features and label as many political boundaries as you can. Around the outside jot down ten things you believe to be true about Africa in general. Make statements about societies, cultures, living standards, population patterns, geography, climates, politics, and economics.

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SUGGESTIONS FOR TEACHERS

PERSPECTIVES ON AFRICA

It is our duty to proceed from what is near to what is distant, from what is known to that which is less known, to gather the traditions from those who have reported them, to correct them as much as possible and to leave the rest as it is, in order to make our work help anyone who seeks truth and loves wisdom.

Abu'l-Rayhan Muhamad al-Biruni AD 973-1050

PERSPECTIVES ON AFRICA is an examination of developments leading to modernization. It is one of a series of teaching-learning packets containing *Fieldstaff Perspectives*. This packet provides a variety of materials to meet individual needs and interests. Designed for use in grades 9 through 12, particular materials range in reading difficulty from lower to higher ability levels. These reading levels are specified for each *Perspective* in the inventory presented at the end of this guide. In the following sections, suggestions are given for a sequence of daily lessons on Africa, an introduction to African study and skill development through inquiry experiences, and a number of major learning objectives are presented.

LEARNING OBJECTIVES

Stated briefly the objectives of *Fieldstaff Perspectives* are:

(1) To explore the origins and significance of cultural diversity.

(2) To approach the study of culture as the total expression of human activity—of how people behave toward each other and in relation to their environment.

(3) To study human institutions as outgrowths of a group's attempts to express and to manage the problems arising out of these interactions.

(4) To emphasize the common experience of humankind *through* an exploration of cultural diversity.

(5) To establish a positive appreciation of diversity, replacing ethnocentrism with empathy and worldminded humanism.

(6) To validate both the act of learning and the acquired knowledge and attitudes in both the culture being studied and other contexts.

(7) To assist in the development of skill in inquiry, analysis, evaluation, and reading, writing, listening, and speaking.

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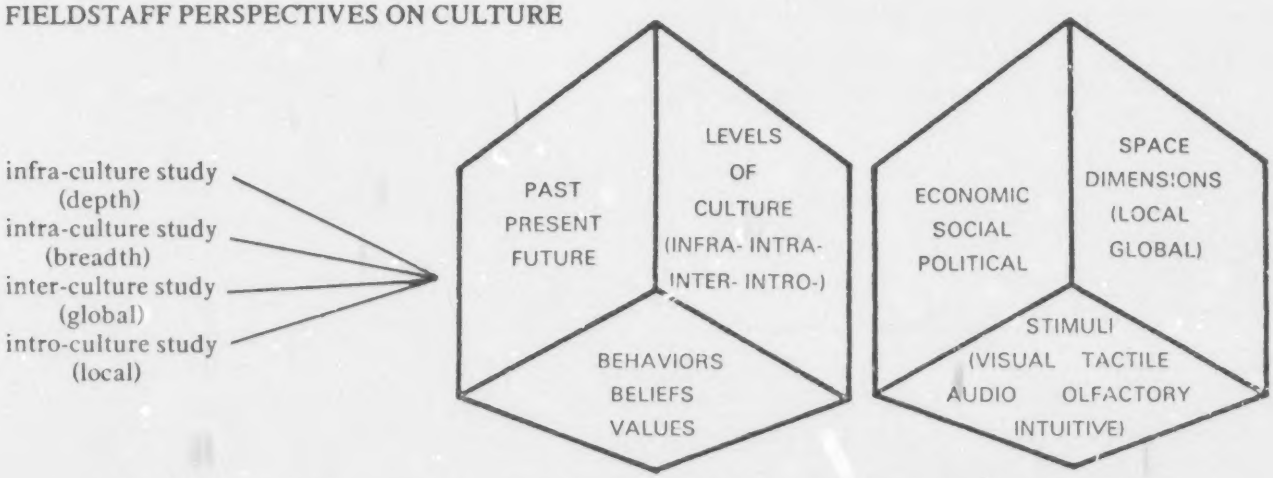
AFRICA—AN INTRA-CULTURAL STUDY

Fieldstaff Perspectives seek to disclose patterns of culture in various societies around the world. To facilitate inquiry, we have developed a model, depicted graphically as a cube, supporting a view of culture as the total expression of human activity. Within the continuum represented by the three-dimensional cube, *Fieldstaff Perspectives* examine human beings in the aggregate, as well as the institutions that maintain and sustain human society. Each unit aims at a definite level of investigation. *MAN AT AQ KUPRUK*, the first in a series of five modules, is a concentrated study of a small local culture (*infra-cultural*). In the case of *SOUTHEAST ASIA*, the target is an *intra-cultural* examination emphasizing breadth rather than depth. Through *PERSPECTIVES ON AFRICA*, also an *intra-cultural* study, breadth over depth is again emphasized. The effort is to acquaint inquirers with many Africas, a variety of perceptions Africans have of themselves and others have of Africa and Africans. If users of *Fieldstaff Perspectives* follow the model, the next level of study will be the *inter-cultural*, a packet entitled *URBANIZATION: CITIES AROUND THE WORLD*. And it is followed by *LOOKING AT OURSELVES*, a fifth set of *Fieldstaff Perspectives* focusing on the *intro-cultural* level of inquiry.

FIELDSTAFF PERSPECTIVES ON CULTURE



Familiarize yourself with the variety of materials provided for a study of Africa. A complete list of the African *Perspectives*, together with notations on their level of reading difficulty and substance, is provided on pages 11-12 of this booklet. You will probably have several reading and interest levels represented in your classroom. It is not intended that each student read or otherwise engage in every activity. Your knowledge of the materials will help you guide students, and groups of students, in making appropriate selections.

The simulation/games and activities selected for general participation are designed to facilitate communication involving the entire class. Thus the format maximizes opportunities for exchanges of information among students who work at different speeds or have divergent interests; it does not limit individual inquiry. A bibliography of supplementary materials is provided. Some of these items can be made available to classes or groups of students wishing to intensify their experiences relating to Africa. Access to others may depend on the financial resources your school can commit.

In the following day-by-day guide, it is assumed that each *Fieldstaff Perspective*, once introduced to the class, will remain available to students throughout the course of study. It is advisable, therefore, to choose some place in the classroom to which all can have easy access. Ideally, the same place may serve as a collection point for the materials at the end of each day's activities.

Students should also be encouraged to contribute complementary materials–maps for comparison and additional information, clippings from newspapers or magazines, and program notes of television or film coverage of Africa. These too should be conveniently located and shared by the class.

No fixed sequence is prescribed for presentation of Africa. You may arrange the materials in any order you feel is most likely to interest and educate. You might also consider the following sequence:

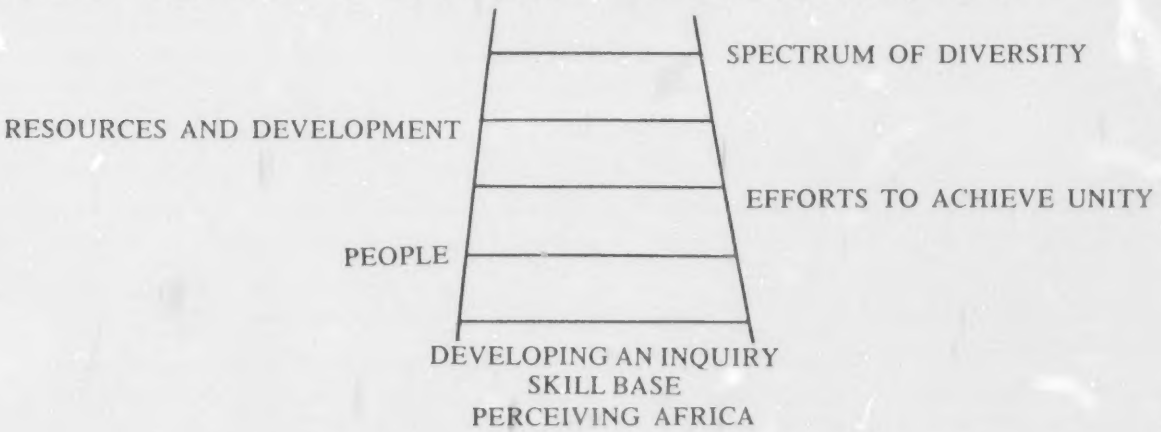
THEMATIC APPROACH

Five major themes serve as organizers for African *Perspectives*. These themes include DEVELOPING AN INQUIRY SKILL BASE: PERCEIVING AFRICA, PEOPLE, EFFORTS TO ACHIEVE UNITY, RESOURCES AND DEVELOPMENT, and SPECTRUM OF DIVERSITY.

Parts of a whole, they hold together subsets of data which can be used in comprehending the vastness and complexities of Africa.

Population growth, production of food, environmental problems, technological adaptation, and modernization receive attention under each theme. The data and activities provide perceptions from many perspectives. Yet, learners are invited to blend their own perceptions and perspectives with the prepared material provided in this packet. Students and teachers must come to their own conclusions about African cultures—where they have been and are presently, and where they are going in the future. The purpose of *Fieldstaff Perspectives* is to provide substantive data, analytical examples, and stimuli to encourage insightful study on the part of young people. Undergirding this purpose is the presentation of material in formats which assist in developing the basic skills, including: *listening, speaking, reading, data gathering, analysis, writing, sharing, coordinating,* and *evaluating.*

The following 5-step ladder of themes may help in the quest toward familiarity with *PERSPECTIVES ON AFRICA* and the question, "Amidst Diversity is Unity Possible?"



DEVELOPING AN INQUIRY SKILL BASE
PERCEIVING AFRICA

Day One

Have each student make a list of statements each personally believes to be true about Africa. These anonymous statements can be read aloud by the teacher while each student judges them on a scale of agreement (Strongly agree +5, Neutral 0, Strongly disagree -5). These responses can be discussed—and also saved for reanalysis at the end of the unit.

On the chalkboard draw a line to represent a spectrum. Label opposite ends of the line "Maximally industrialized" and "Minimally industrialized." Initial the points on the line representing each student's perception of the degree of industrialization in Africa. The same activity can be repeated for each African nation. And it can be repeated using different labels such as: "Modern vs. Traditional" and "Authoritarian vs. Democratic." Helping students clarify their individual perceptions and comparing these with group response patterns develops two basic inquiry skills: *data gathering* and *data analysis.*

Day Two

To each student, distribute the activity sheet entitled *WHAT DO YOU KNOW ABOUT AFRICA?* This exercise can be followed by the essay assignment, *MY AFRICA*, printed on the reverse side of the activity sheet. *Reporting* and *writing* are emphasized.

Follow with the activities on *AFRICAN IMAGES* and *AFRICAN STEREOTYPES: A POLL.* Involved are *reading, data gathering, analysis,* and some *sharing* and *speaking. HOW LARGE IS*

AFRICA? and *TOO MUCH WATER OR TOO LITTLE?* are appropriate next activities.

Locate Africa on a globe and have students compare its latitude and longitude with those of Europe, North America, South America, and Southeast Asia. Then unfold and display the full color wall map provided. Introduce the atlas of Africa, entitled *WHAT IS IT LIKE TO BE IN AFRICA?* Discuss rules for its shared use.

Discuss space relationships. How large is Africa in relation to the earth, ocean, and other land masses? What are the climate patterns? How does the African map indicate a unique history and geography?

Assign each student to bring to class tomorrow a news clipping or article relating to Africa.

Day Three

Review the news reports brought by students. The African *Perspective, NEWS OUT OF AFRICA* can be a helpful kickoff activity. On the reverse side of this activity sheet, *WHAT WILL HAPPEN NEXT? PHOTOGRAPHS FOR INTERPRETATION* can be used to indicate change processes in Africa.

Without comment, play the recording *FOLKTALES AND FOLK MUSIC—"WEST AFRICA"* (Side A—30 minutes). Then invite analysis using the activity sheet, *LISTENING ACTIVITIES.* Encourage students to bring stereotypes about Africa for discussion tomorrow.

Day Four

Introduce a second recording *FOLKTALE ABOUT AFRICA* (Side B—30 minutes). Encourage careful listening and keeping notes on aspects which surprise or reinforce stereotypes. Discuss and analyze the "Tarzan Myth." Provide access to the reading, *REFLECTIONS OF AFRICA: TARZAN.* Introduce the *WORD ASSOCIATIONS* activity and *PREJUDICE.*

Day Five

HOW DO PEOPLE BECOME WHITE? and *WHERE IN THE WORLD IS ——— ?* are appropriate activities. Through discussion bring the African study toward contemporary Africa in space and time, and focus attention on resources and people.

Review the first five days of inquiry activities. Reflect on and discuss the relative advantages of different data sources—news reports, analytical reports, photographs, maps, recordings, interviews and polls, descriptions of moral dilemmas, personal perceptions, stereotypes, and questionnaires. What other data sources are available? How can the class most effectively utilize the materials in the *Fieldstaff Perspectives* packet? Let the class discuss and set rules for the continuing inquiry focused on Africa.

PEOPLE

Day Six

WHO IS AN AFRICAN? raises a general question. *ASIAN AFRICANS: CITIZENS OF WHERE?* provides a particular example and questions for discussion.

Day Seven

Students can select from several readings introducing African people in the context of their daily lives. *ANA ABDELKRIM: NORTH AFRICAN DESERT BOY, MIKE: THE CITY LIFE OF RURAL MALES, AHMADOU: RURAL TO URBAN MIGRANT, EDOM, SOUTH AFRICA'S HELEN SUZMAN, CONSCIENCE OF A TROUBLED LAND,* and *FREEDOM ACHIEVED* all present African individuals with whom students may identify. Take turns reading. Encourage exchanging viewpoints and preferences. Let students acquaint one another with these five people's lives. Days Seven, Eight, and Nine activities can overlap advantageously.

Day Eight

Let some students report on the five biographical *Perspectives.* Others can review and report on *ORBIT: THE MONTHLY MAGAZINE FOR YOUNG ZAMBIANS.* Still others can analyze the photographs presented in the envelope of *COLOR PRINTS,* and in the booklets *FACES OF THE SAHEL* and *FACES OF THE BORAN.* Look in the library for books and articles on African people.

Day Nine

Let some students report on *DEATH IN BURUNDI* which is concerned with large numbers of Africans and their generally unreported plight. *WORLD PRESS REPORTS ON BURUNDI* makes the point clear. Students can interview people in the community and report tomorrow on how many people heard about the large number of deaths in Burundi, 1972. How many interviewees did not identify the photographs of Helen Suzman, Sahelians, and Boran as African people?

Day Ten

Review the study of African people. What stereotypes have been changed? How have the *Fieldstaff Perspectives* been helpful? What local perspectives and information resources have been discovered? How are Africa and Africans perceived differently by students now, compared to eleven days ago?

EFFORTS TO ACHIEVE UNITY

Day Eleven

Continuing the interest in Burundi, present the letter in *TO BURUNDI FROM A FRIEND*. How is this letter an effort to achieve unity?

How does the *PHOTOGRAPH FOR ANALYSIS* activity demonstrate another effort to achieve African unity? How does the case presented in *I AM A WITCHDOCTOR* indicate disunity and unity in a modernizing African context?

Day Twelve

Involve students in individualized study of African alternatives striving toward unity. Let them share the readings on *UJAMAA VILLAGES, AN AFRICAN GARDEN—VARIETIES OF NATIONALISM AND PAN-AFRICANISM, INDEPENDENCE PRELUDE, THE INDEPENDENCE STRUGGLE IN KENYA, ZAIRE: BOLD EXPERIMENT,* and *THE INDEPENDENCE STRUGGLE IN THE CENTRAL AFRICAN FEDERATION*. Has the nature of the independence struggle influenced the nature of unity in each of these African nations?

Day Thirteen

Continue discussing, encourage reporting on the six *Perspectives* dealing with independence, nationalism, and social-political-economic alternatives being used by Africans.

Have several students describe *ALGERIA THEN* and *ALGERIA NOW*. Have the class consider parallels between Algeria and their own nation's history. Where are there similarities? Assign a small group to lead class analysis tomorrow using the *Perspectives* entitled *CREATING AFRICAN NATIONS* and *AFRICA TODAY—PROBLEMS AND PROSPECTS*.

Day Fourteen

Let student leaders engage the class in the assigned subjects. Then introduce the issues raised in *EXTRACT* and *ALL MEN ARE MY BROTHERS*. Prepare for a workday tomorrow in preparation for the *TRADE FAIR* simulation. (Or proceed into the *RESOURCES AND DEVELOPMENT* activities and delay the simulation until later.)

Day Fifteen

Use local resources in planning and preparing for *TRADE FAIR: A SIMULATION OF AN ALL-AFRICA EXPOSITION*. Instructions and materials are provided in an envelope. The simulation can occupy a day, or series of days. Roles are provided for all students. They may want to invite others—peers and parents—to participate in the fair.

Days Sixteen-Eighteen

TRADE FAIR: A SIMULATION OF AN ALL-AFRICA EXPOSITION.

Day Nineteen

Evaluate the role playing and learning activities involved in the simulation. How could a similar simulation represent efforts for unity in another cultural region of the world?

RESOURCES AND DEVELOPMENT

Day Twenty

Familiarize students with the set of *AFRICAN MAPS* provided in an envelope. These may be tacked to the wall and used at desks. As a purchaser of *Fieldstaff Perspectives*, you may also convert these maps into overhead projection transparencies and/or spirit duplicator masters for use with your own students. (Copyright laws require this conditional statement and do not permit broader interpretations.)

Encourage students to draw inferences from pairs of maps considered together.

Day Twenty-One

Introduce the dilemmas presented in *GREAT EXPECTATIONS/UNCERTAIN REWARDS* and *DEVELOPMENT FOR WHAT?* Discuss the causes and consequences of modern economic development. Analyze the relationships between natural resources and development potentials in Africa. Where are the prospects brightest?

Day Twenty-Two

Let small groups of students inquire into the problems presented by *BOUNDARY DISPUTE, MY*

LAND IS YOUR LAND, RWANDA: A THOUSAND HILLS, EQUAL PAY FOR EQUAL WORK?, and *BLACK AND WHITE WAGES.*

Day Twenty-Three

Let the small groups report to the class at large. Encourage comparisons between the issues in an African context and at least one other cultural context (for example, Southeast Asia, South American, or others).

Day Twenty-Four

Continuing in the same or other small groups, students can inquire into *LIBERIA—ECONOMIC AND HUMAN PROGRESS, LIBERIANS—AFRICANS? AMERICANS?* and *I AM AFRAID.* How are American and African development intertwined? How are fear and mysticism and racism responses to the pressures of modernization developments (and/or cultural change)?

Day Twenty-Five

As map study makes clear, a significant portion of Africa is desert. Introduce students to *EXPANDING DESERT, DESERT TRAGEDY—EXPANDING DESERT,* and *NATURE 'SPOILS' A WILDLIFE PARADISE.* Prepare for *DROUGHT—A SIMULATION OF HUMAN EXPERIENCES UNDER DROUGHT CONDITIONS IN THE SAHEL.* Have students interview, as they did with Burundi, to see how aware their community is of desert Africa and conditions in the Sahel.

Day Twenty-Six

Engage students in the *DROUGHT* simulation. All the materials are in an envelope. Four players at a time are involved. Others can observe and evaluate. Roles include a nomad, farmer, government official, and international official. The game may be played in one day or several, and by different groups of four.

How are Sahel conditions reported in your community? How are Sahelian desert conditions like other situations in the world?

SPECTRUM OF DIVERSITY

Day Twenty-Seven

The range of African responses to life is as vast as it is ancient. At best, only a few indicators of the richness of the African heritage can be provided.

AROUND AFRICA: B.C. provides Herodotus' historical perspective. *THE BAT* indicates perceptions of myth relationships between people and animals. It represents the well-developed oral storytelling tradition. *STONE AGE OLORGESAILIE: ESTHETICS AMONG THE CARRION EATERS* is a scientific perspective on prehistoric human events in Africa.

Day Twenty-Eight

Let each student read aloud one of the *PROVERBS: KRIO AND ENGLISH.* Cut them from the blue card before class. Have students give their interpretations of the proverbs printed in English. Perhaps replay the storyteller recording which is first on the cassette (Side A). Review *PROVERBS* and the *PROVERBS: INTERPRETATIONS* on the back side of each card. Shift from interest in orally transmitted meaning to literature. Review *AFRICAN BOOKS*, encouraging students to read these and others.

Day Twenty-Nine

Games are another response to life. Games reflect cultures; might cultures reflect their games? (Consider football and chess, for instance.) *EGG CARTON "BAO"* introduces a popular African game to students. Let them discuss how it may reflect African culture, African meaning.

Still another response to living is the preparation of food. *IN PRAISE OF CHICKEN* and *SNACKING ETHIOPIAN STYLE* will be of interest. Perhaps the recipes can be used in preparing African meals for the class.

WHAT DO AFRICANS PRODUCE? gets at the extractive and manufacturing responses to African resources.

Day Thirty

AFRICAN DRAMA is another cultural response to life. *THE BUFFET* and *THE WELL OF WHEAT* can be read and acted by students. How does the playwright Ali Salem compare with other Africans, such as Ahmadou, Mike, or Edom?

Day Thirty-One

BUNDU introduces another type of response to life, as do *THE GIRL WHO HAD TO DIE, WITCHCRAFT BELIEFS AND THE ROLE OF SECRET SOCIETIES*, and *A MEETING.*

Day Thirty-Two

Crime is a response to life. How does each society define what constitutes crime? Students can compare *CRIME IN IVORY COAST* with that in their own culture.

Day Thirty-Three

Reconsider the *AFRICAN COLOR PRINT PERSPECTIVES*. By now, students should have developed numerous insights and a body of knowledge about Africa which can be drawn out through this photographic analysis activity. Suggest that students compose brief short stories that account for the people and activities in the photographs.

Day Thirty-Four

What is Africa? Where is Africa? Who are Africans? Students can reflect on these questions and debate the question: "Amidst Diversity is African Unity Possible?"

Day Thirty-Five

Review or perhaps re-administer the activities which began this study of Africa. How have the quantity and quality of student responses changed since Day One? How much closer have students come to understanding the human condition in African contexts? What new perspectives have they gained on Africa?

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* * * * *

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INVENTORY

PERSPECTIVES ON AFRICA

BASIC SKILLS
PERCEPTIONS OF AFRICA

	Type of Activity	Ratio of Text/Visual	Reading Level
WHAT DO YOU KNOW ABOUT AFRICA?	A	10/90	9.5
MY AFRICA: AN ESSAY	A	100/0	5.0
AFRICAN IMAGES	A	100/0	6.8
AFRICA MAP (FOLDED FULL COLOR)	R	0/100	
WHAT IS IT LIKE TO BE IN AFRICA?	A/R	10/90	7.2 (6.7-7.7)
AFRICAN STEREOTYPES: A POLL	A	100/0	6.1
HOW LARGE IS AFRICA?	A	50/50	6.3
TOO MUCH WATER OR TOO LITTLE?	A	100/0	7.8
NEWS OUT OF AFRICA	A	100/0	6.9
WHAT WILL HAPPEN NEXT?	A/P	10/90	7.5
Photographs for Interpretation			
LISTENING ACTIVITIES:	A/L	100/0	
Cassette Recording Side A—Folk Tales and Folk Music			9.6
- West Africa (Sierra Leone—1965-1970) -			
Cassette Recording Side B—Folk Tale about Africa			8.6
- "Tarzan of the Apes" (1934 Radio Broadcast) -			
REFLECTIONS OF AFRICA: TARZAN	R	60/40	7.5 (6.9-7.8)
WORD ASSOCIATIONS	A	100/0	7.8
PREJUDICE	A	100/0	6.0 (5.8-6.3)
HOW DO PEOPLE BECOME WHITE?	A	100/0	
WHERE IN THE WORLD IS ?	A	50/50	6.6

PEOPLE

WHO IS AN AFRICAN?	A	100/0	4.0
ASIAN AFRICANS: CITIZENS OF WHERE?	A	100/0	4.6
ANA ABDELKRIM: NORTH AFRICAN DESERT BOY	R	60/40	6.1 (4.9-7.1)
MIKE: THE CITY LIFE OF RURAL MALES	R	60/40	7.5 (6.5-8.3)
AHMADOU: RURAL TO URBAN MIGRANT	R	60/40	6.3 (6.0-6.8)
EDOM	R	40/60	6.5 (5.9-6.9)
SOUTH AFRICA'S HELEN SUZMAN:			
CONSCIENCE OF A TROUBLED LAND	R	60/40	7.4 (7.1-7.5)
FREEDOM ACHIEVED	R	10/90	9.0 (8.7-9.2)
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- Comics			6.4 (4.9-7.9)
- Article			7.3 (7.0-7.5)
FACES OF THE SAHEL	R/P	0/100	8.2
FACES OF THE BORAN	R/P	0/100	
DEATH IN BURUNDI	R	70/30	6.8 (6.4-7.2)
WORLD PRESS REPORTS ON BURUNDI	A	100/0	7.5 (7.0-8.3)

EFFORTS TO ACHIEVE UNITY

TO BURUNDI FROM A FRIEND	A	100/0	7.8 (7.2-8.6)
PHOTOGRAPH FOR ANALYSIS	A/P	20/80	8.5
I AM A WITCHDOCTOR	A	100/0	5.4
UJAMAA VILLAGES	R	70/30	8.1 (7.6-8.4)
AN AFRICAN GARDEN	R	60/40	8.8 (7.9-9.8)
- Varieties of Nationalism and Pan-Africanism			
INDEPENDENCE PRELUDE	R	80/20	8.1 (7.4-8.5)
THE INDEPENDENCE STRUGGLE IN KENYA	R	70/30	8.1 (7.9-8.4)
ZAÏRE: BOLD EXPERIMENT	R	70/30	8.1 (7.1-9.1)
THE INDEPENDENCE STRUGGLE IN THE			
CENTRAL AFRICAN FEDERATION	R	70/30	7.9 (7.6-8.1)
ALGERIA THEN	R	70/30	8.0 (7.9-8.3)
ALGERIA NOW	R	50/50	8.6 (7.9-9.1)

	Type of Activity	Ratio of Text/Visual	Reading Level
CREATING AFRICAN NATIONS	R	50/50	8.1 (7.9-8.4)
AFRICA TODAY—PROBLEMS AND PROSPECTS	R	30/70	9.0 (8.6-9.6)
EXTRACT	A	100/0	9.1 (8.4-9.8)
ALL MEN ARE MY BROTHERS	A	100/0	6.0
TRADE FAIR: A Simulation of an All-Africa Exposition	S		
INSTRUCTION SHEET	S	100/0	8.4 (7.4-9.2)
ALL-AFRICA COMMODITY CHART	S	100/0	
WELCOMING SPEECH	S	100/0	7.8 (6.9-8.6)
GOLD CERTIFICATES	S	100/0	
RESOURCES AND DEVELOPMENT			
AFRICAN MAPS	A/P	0/100	
GREAT EXPECTATIONS/UNCERTAIN REWARDS	R	80/20	8.3 (7.6-8.4)
DEVELOPMENT FOR WHAT?	A	100/0	5.8 (5.6-5.9)
BOUNDARY DISPUTE	A	90/10	6.0 (5.9-6.0)
MY LAND IS YOUR LAND	A	100/0	4.5
RWANDA: A THOUSAND HILLS	R	40/60	5.8 (5.5-6.3)
EQUAL PAY FOR EQUAL WORK	A	100/0	6.4
BLACK AND WHITE WAGES	A	100/0	5.0
LIBERIA—ECONOMIC AND HUMAN PROGRESS	R	70/30	8.5 (7.7-9.2)
LIBERIANS—AFRICANS? AMERICANS?	A	100/0	4.9
I AM AFRAID	A	100/0	6.6 (4.1-9.1)
EXPANDING DESERT	A	100/0	7.7 (6.9-8.5)
DESERT TRAGEDY—EXPANDING DESERT	R	40/60	8.8 (7.1-9.7)
NATURE "SPOILS" A WILDLIFE PARADISE	R	70/30	8.4 (7.7-9.3)
DROUGHT: A Simulation of Human Experience Under Drought Conditions in the Sahel	S		
GAMEBOARD	S	100/0	8.4 (7.9-8.8)
NOMAD SCENARIO	S	100/0	5.8 (5.7-6.0)
FARMER SCENARIO	S	100/0	5.6 (5.5-5.6)
GOVERNMENT OFFICIAL SCENARIO	S	100/0	6.3 (6.7-6.0)
INTERNATIONAL OFFICIAL SCENARIO	S	100/0	6.1 (4.8-7.0)
SPECTRUM OF DIVERSITY			
AROUND AFRICA: B.C.	R	100/0	6.8 (6.7-7.0)
THE BAT	R	100/0	5.2 (4.6-5.8)
STONE AGE OLORGESAILIE: Esthetics among the Carnivon Eaters	R	60/40	7.2 (6.9-7.3)
PROVERBS	A	100/0	
- PROVERBS: KRIO AND ENGLISH		100/0	6.5 (5.1-7.5)
- PROVERBS: INTERPRETATIONS		100/0	6.7 (6.2-7.2)
AFRICAN BOOKS	A	100/0	8.1 (7.6-8.5)
EGG CARTON "BAO"	A	60/40	7.3 (6.8-7.6)
IN PRAISE OF CHICKEN	A	60/40	6.4 (5.4-7.3)
SNACKING ETHIOPIAN STYLE	A	100/0	7.5 (7.0-7.9)
WHAT DO AFRICANS PRODUCE?	A	100/0	8.4 (7.8-9.1)
AFRICAN DRAMA -			
- THE BUFFET	A/R	100/0	5.9 (5.0-7.4)
- THE WELL OF WHEAT	A/R	90/10	6.9 (6.5-7.0)
BUNDU	R	50/50	8.7 (7.8-9.6)
THE GIRL WHO HAD TO DIE	R	100/0	5.6 (5.5-5.6)
WITCHCRAFT BELIEFS AND THE ROLE OF SECRET SOCIETIES	R	70/30	9.1 (8.4-9.5)
A MEETING	R	60/40	5.8 (5.6-6.1)
CRIME IN IVORY COAST, WEST AFRICA	R	80/20	8.8 (8.3-9.2)
AFRICAN COLOR PRINT PERSPECTIVES	A/P	0/100	
- MARKETPLACE IN TEMA, GHANA			
- MAN FROM SIERRA LEONE PLAYING BUSH VIOLIN			
- DHOWS ALONG EAST AFRICAN COAST NEAR MOMBASA, KENYA			
- MARKET WOMEN VENDING PALM OIL, ABOMEY, DAHOMEY			
AFRICAN BIBLIOGRAPHY AND SOURCE LIST	A	100/0	

URBAN VALUES

Read and consider each of the following statements about cities. Do you agree or disagree? Write your opinion after each statement. Let +10 represent complete agreement and -10 represent total disagreement. Zero indicates neutral opinion.

1. Cities are wonderful places to live.
2. Cities are the great artwork of mankind.
3. Cities offer the best jobs.
4. Cities bring people close together in harmony.
5. Cities are fun.
6. Cities make life worth living.
7. Cities enable large populations to survive.
8. Cities provide the best medical services.
9. Cities provide the best entertainment.
10. Cities provide the best education.
11. Cities are showcases of the best in people.
12. Cities are convenient.
13. Cities are orderly human habitations.
14. Cities have no more crime but report it more accurately.
15. Cities are essential to industrialized society.
16. Cities serve peoples' needs.
17. Cities offer most of the world's opportunities.
18. Cities support the surrounding countryside.
19. Cities are a major development of human civilization.
20. Cities bring out the best in people.

Overall, do you have a positive or negative view of cities? Compare your opinions to those of your classmates. On what statements do you differ most? What is the greatest area of agreement? Does the class as a whole have a favorable or unfavorable attitude toward urban life?

1974, American Universities Field Staff, Inc.

WHY MOVE?

Maria was unhappy. "Why move?" she asked her parents. "My friends are here in the village. This is where I was born. Must we?"

"Your father can't get enough work here," her mother answered. "We have no money to pay the rent on the land he farms. And last year the harvest was so small. The landlord says we must either pay or go. You know we have too little to eat now. If we are to live and keep our pride we must move. Soon your father will return from the fields. We should not let him see our fear. Let us be happy. Maybe our fortune will turn when we get to the city."

QUESTIONS FOR CONSIDERATION

1. How typical are rural to urban migrants in the world?
2. What conditions cause people to migrate from rural areas?
3. Do they always migrate to urban areas? Why are cities attractive to rural people?
4. How are despair and hope related to moving and migrancy?
5. How are family interrelationships involved in decisions to migrate from one place to another?
6. In Maria's place, how would you feel? What would you do? What would you say?
7. In the father's place, what alternatives would you have? Under what conditions would you move? What would you say? What would you plan and hope?
8. In the mother's place what alternatives would you have? What would you do? What would you say? What would you plan and hope?
9. In the landlord's place, what would you do? What would you say?
10. As Maria's best friend in the village, what would you do and say and feel?
11. As Maria's new neighbor in the city, what would you do and say and feel?
12. Where do you live? How has rural to urban migration affected you?

HOW MANY PEOPLE?

BEST COPY AVAILABLE

PHOTOGRAPHS FOR ANALYSIS

This is a photograph of Toa Payoh, an area of about one square mile (640 acres) on the island of Singapore. Tao Payoh is located just north of the densely settled city center on the island republic of Singapore.

How many people do you estimate live in the area shown in the photograph? How many could live there?

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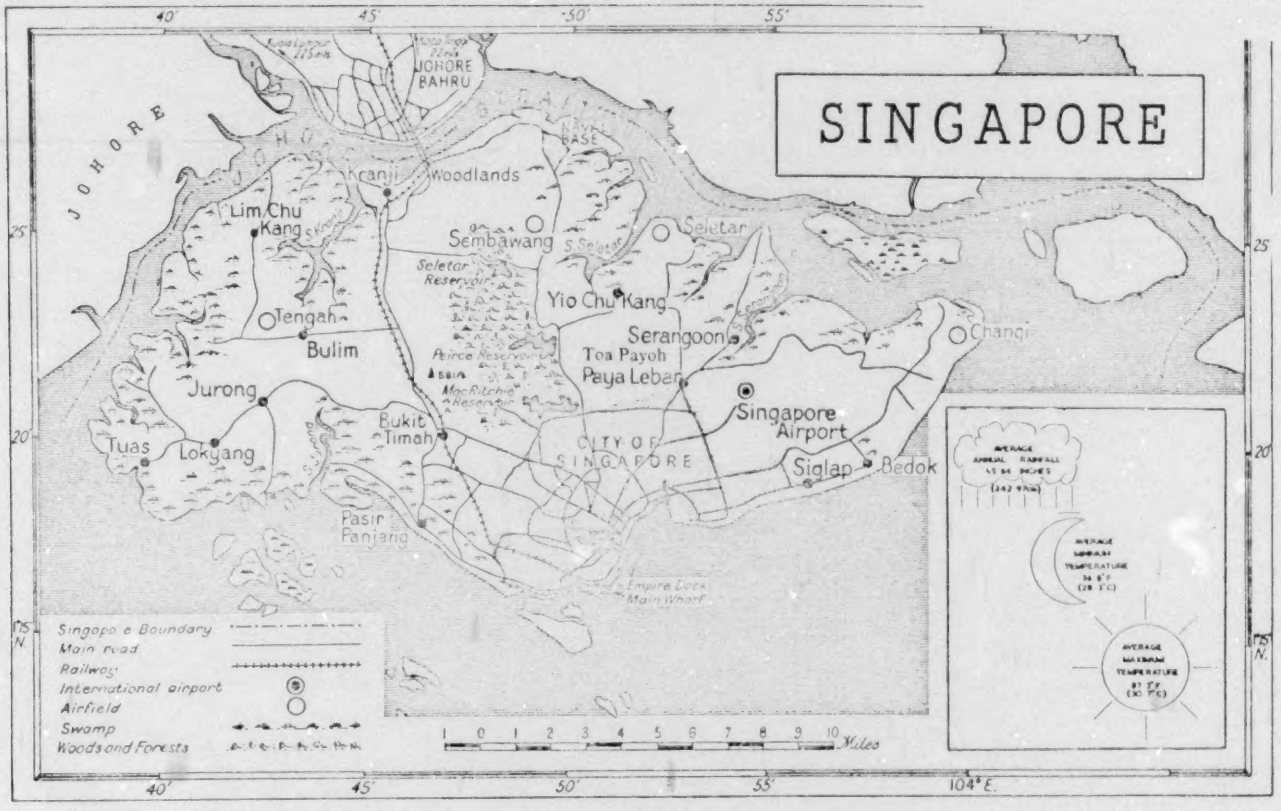
BEST COPY AVAILABLE



Between 1966 and 1970 the government of Singapore constructed this "New Town" of Toa Payoh. Here, 180,000 people live in five neighborhoods. The "New Town" occupies one of Singapore's 226 square miles. Toa Payoh is one of several "New Towns" built by Singaporeans in their postcolonial period.

What are the advantages of such concentrated housing? Are there any disadvantages? How else could the more than 2,000,000 live on an island of this size?

What do the photographs and map suggest about the processes of urbanization?

LEADER INSTRUCTION - EVALUATION BOOKLET

Phase I -	Introduction to NABRU - World City
Phase II -	Analysis of NABRU:
	Social
	Economic
	Political
Phase III -	Modernization of NABRU:
	Structures
	People
	Programs
Phase IV -	Comparing NABRU with Another World City
Phase V -	Comparing NABRU with a North American City
Phase VI -	Debriefing Teams and Evaluating the NABRU Simulation

What is a city?
How does it work?
How do its parts interrelate?
How are decisions made?
How do city people interrelate with their environment?

There are six phases in the NABRU simulation. Together, they attempt to

1. foster some understanding of urban life,
2. provide some answers to the kind of questions posed above, and
3. encourage consideration of alternative answers.

This is done through a series of recommended activities. The time available determines how far teams may go. Familiarize yourself with the phases of the simulation and decide how much time you wish to allot to each.

The presumption is that four teams, given identical exercises, will arrive at different results. In comparing the versions of NABRU created by the four teams and in considering the justifications they give for particular decisions, the whole group can experience—in a micro-urban setting—some of the activities which take place wherever people live in urban areas.

A willingness to make decisions and to cooperate with peers in achieving group consensus is basic to successful playing of NABRU. As in any world city, people may make decisions which lead to the decay, rather than improvement, of NABRU. During the evaluation afterwards, such situations can be analyzed as to their causes—inability to reach consensus, lack of information, etc.—and these can be compared with actual conditions in other world cities. And you might also discuss the concept of "successful modernization." Will all the residents be equally satisfied? What is the ideal? Is it the "greatest good" for the "greatest number?" Providing experience in the complexity of urban life is the purpose of the NABRU simulation.

THE ACTIVITIES

I. NABRU has the basic elements of a modern city. But neither location, orientation, nor scale are given. Having organized the group into four teams, each with a map, let them determine the scale (how many miles per inch?), orientation (which way is north?), and geographic location (how far from the equator and what type of climate—cold/wet, hot/wet, cold/dry, hot/dry?). Each team should decide these things separately. Later, during the evaluation, you will probably want to discuss whether these factors made any difference.

II. Each player should then receive a copy of the CHECKLIST FOR ANALYZING URBAN LIFE. Using the map of NABRU as their only evidence, the team should reach agreement as quickly as possible on a response to each of the social, economic, and political questions. This can be done by conventional debate until consensus is reached or by majority rule. The four teams may approach the decision-making process in different ways.

III. In the third phase, teams are to modernize NABRU. Each team may decide on another decision-making policy. Since the purpose is to make effective decisions regarding the modernization of the city, team members should select the procedures which they feel will most benefit the people of NABRU.

Teams should each receive the three sets of MODERNIZATION SUGGESTIONS: PEOPLE (blue), STRUCTURES (red), and PROGRAMS (yellow). After shuffling all the cards together, they should be placed face down so that players can draw decisions-to-be-made. The modernization effort should be guided by the answers to the questions in the checklist analysis. For example, if the MODERNIZATION CARD instructs, "Locate a factory for 100 workers," students should review the answer to the questions concerning the likely location of industry, its proximity to low-income residential areas, etc.

Work through all the cards. Keep a record of what is decided. It will be a helpful reference afterwards when the playing of NABRU is analyzed and evaluated. [NOTE for leaders: You may wish arbitrarily to assign the same or different decision-making policies to each team. Four possible decision-making policies are: authoritarian (one person rule), authoritarian (minority rule, predetermined), democratic (majority rule), democratic (differentiated responsibilities dispersed among all the team members). When NABRU can be played several times it may be best not to structure teams rigidly the first time.]

Once decision-making is established, systematic play may begin. Choose a MODERNIZATION CARD, agree upon its disposition, then place card directly on the map of NABRU. Thus when the playing is finished its results will be visible. Leave the cards in place when play is concluded. Allow people to observe how team's decisions differed. A spokesman for each team could explain to the others not only its placement of the cards, but also how the decision was reached.

IV. Several world cities are described in the *Fieldstaff Perspectives* provided with NABRU. Two metropolises—Singapore and Cairo—are discussed in detail. In this fourth phase, participants are encouraged to compare NABRU—as their team has modernized it—with either Cairo or Singapore. It is a going from the known to the unfamiliar and back again. The expected outcome is a more structured looking at a real world city and an ability to describe and evaluate that real city's stage of development.

Use the same questionnaire, CHECKLIST FOR ANALYZING URBAN LIFE, plus any additions your class has made. Students should have the option of selecting a new decision-making policy but otherwise the simulation procedure remains unchanged.

V. Your next inquiry can focus on your own city or nearby urban area. Using the analytical strategies practiced on a hypothetic model—NABRU—and on a real but distant city, look at your local situation. Comparisons can be done on a two-way or three-way basis as suits the abilities of the participants. Teams can remain intact. Use the simulation procedures described previously.

At the conclusion of the simulation, teams can again report to one another. Does the particular real world city they studied influence their perceptions of the nearby urban situation?

[NOTE for leaders: You may want to have teams play the MODERNIZATION SUGGESTIONS on a map of your own city or nearby urban area. This would make all three city studies parallel and provide an opportunity for simulated decision-making locally.]

VI. Debriefing has occurred at the end of each phase. Now the entire global urbanization inquiry through simulation can be reviewed and evaluated. Consider some of the questions below as a means to begin and guide discussion:

1. How is NABRU like an actual world city?

2. How has NABRU influenced your perceptions of urban decision-making and urban living?

3. How has NABRU affected your ability to use alternate perspectives in viewing urban situations?

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4. How has the study of Singapore or Cairo in-influenced your perceptions and perspectives? Your study of a North American city?

5. How would you describe the urban modernization processes?

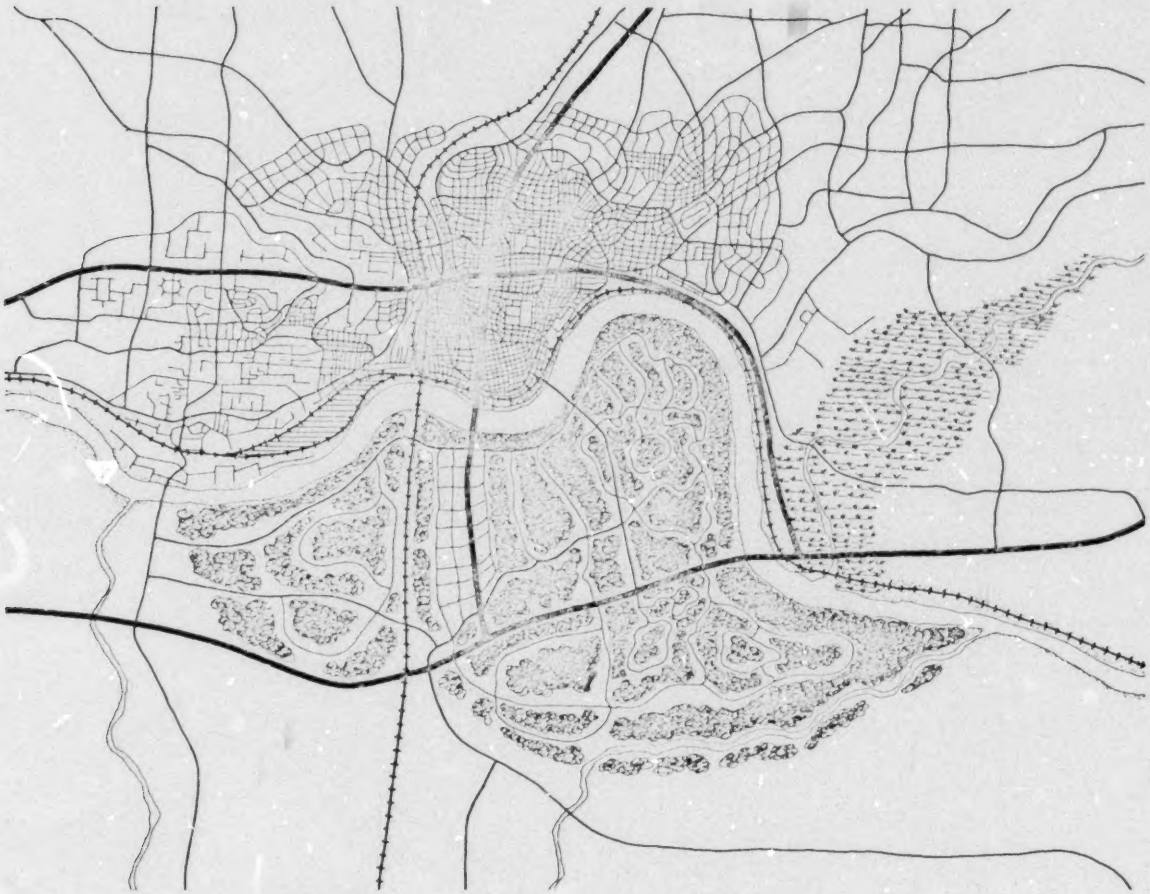
6. How would you describe the relationships between decision-making procedures and effects on urban life?

7. What is your response to the statement, "Cities are people. They are made by people and for people. Structures and programs exist only to serve people."

8. What is your response to the question, "Will rural to urban migration eventually destroy world cities?"

9. In your view, what would the ideal world city look like? Where would it be located? How large would it be? What would it provide?

10. What is your relationship with the cities and urban areas of the world?



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THE YUB

"They are a pitiful people," the visiting anthropologist remarked. "Rarely do they let their bodies rest."

"After sleeping in their cubicles or little boxes, these people rush out in river-like streams. The males hasten to other boxes where they sit much of the time, though some move about briskly sipping a bitter black liquid which they brew. Females tend to remain in the night cubicle during much of the day. And among them the basic Yub ritual is highly refined and frequently repeated."

"In the ceremony they enter oblong cubicles made of painted metal and these have the ability to roll about while being guided by the Yub seated nearest the fifth wheel. They propel themselves along strips of a black sticky material to very large cubicles where the temple rituals are fulfilled. These structures are called SEROTS and they are filled with many objects, most of which are in very small cubicles shaped similarly to their sleeping quarters and the SEROTS themselves."

But why, we interrupted, why do they behave in this manner? Are you certain that what you are saying is correct? Did you actually live among them and observe over a long period of time?

"Oh yes indeed. I was with them more than thirty of their years," the speaker replied." "As to the truth of my report, well, I have photographs and motion pictures, and documents written in their own symbolic language. I even have recordings of the sounds they make, if you care to listen."

His credibility had been accepted. He could go on without interruption and did. "In the SEROTS temples they run about picking up and putting down things. The transaction whereby a Yub gives small pieces of matted fiber and metallic discs in return for the objects contained in what they call SEXOB is the essence of their culture, its very nerve center. They take their name from the ceremony itself. It is the Yub ritual and they are the Yub people. They do other things, but in the Yub ceremony the full culture is exhibited most clearly. It is something, I must confess, I quite enjoy watching. And over the thirty years I observed I must have seen all but the most secret variations of the ceremony.

"These, the secret affairs, apparently take place in the center and upper levels of the SEROTS. Once I tried to enter these chambers from which one sees the persons in charge going and coming. A weapon-bearing official stopped me, pointed at a symbol picture and read it to me. 'SEEYOLPME YLNO,' he said. Having no wish to frustrate them or violate a taboo, I left. What goes on behind those entrances I cannot report. All I have seen is the SEROTS attendants and officials carrying objects and SEXOB in and out. Oh yes. And they do carry the matted paper and metal discs into the inner chambers periodically. They have a system of high pitched sounds which are used regularly when the YENOM is handled. These sounds with the ritual coughing and nose blowing and many colored lights present quite a ceremony. People sway as they move around and frequently cluster about displays of objects made to resemble their body parts and spraying centers where essences are dispensed from brightly colored vials by a device which requires a rapid squeezing motion. It's quite something to see.

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OVER ↓

"And now, if I may be excused. I think it is near our rest time. Shall we retire to our spheres and return here tomorrow. I am anxious to share with you more of my observations of the Yub. In their language I will say farewell. EYB EYBDOOG."

Who are the Yub?

How are you related to the Yub?

How would you describe other Yub behaviors and beliefs and interactions?

From what other perspectives can the Yub be perceived?

How is this report on the Yub accurate or otherwise?

Given an assignment to write an essay about cultures which coexist with the Yub, who would you choose? ECILOP? YPPIH? SEEKNAY? TNAHCREM? STNARGIM? ETELHTA? Others? What would you write?

- APPENDIX D -

LISTS OF FIELDTEST PARTICIPANTS:

INITIAL AND FINAL

Fieldtest Teacher Participants as of February 1972

Fieldtest Teacher Participants as of June 1974

SP007 984

APPENDIX D

ALABAMA

Mrs. Wynell Burroughs
Tuscaloosa High School
915 15th Street
Tuscaloosa, Alabama 35401

Frank J. Coleman
1120 North Drive
Mobile, Alabama 36605

James Hudson
Druid High School
1715 32nd Avenue
Tuscaloosa, Alabama 35401

George M. Jackson
913 N. Wilson Avenue
Prichard, Alabama 36610

Mrs. Linda Pearl Jones
905 15th Street
Tuscaloosa, Alabama 35401

Mrs. Arcola B. King
2263 St. Stephens Road
Mobile, Alabama 36617

Mrs. Irene Little
Tuscaloosa High School
905 15th Street
Tuscaloosa, Alabama 35401

Gary C. McGill
Austin High School
Danville Road
Decatur, Alabama 35601

Louise P. Minton
Austin High School
Danville Road
Decatur, Alabama 35601

Mrs. Margaret B. Nettles
Box 6
Grand Bay, Alabama 35641

Mrs. Charlene Patrick
Tuscaloosa High School
905 15th Street
Tuscaloosa, Alabama 35401

Richard Wallace Rhone
Tuscaloosa High School
905 15th Street
Tuscaloosa, Alabama 35401

Linda G. Tedder
Decatur High School
Decatur, Alabama 35601

Mrs. Ruby K. Thompkins
100 S Carlen Street
Mobile, Alabama 36606

Mrs. Evelyn I. Timberlake
Decatur High School
Decatur, Alabama 35601

CALIFORNIA

Kenneth G. Crump
Department Chairman, SS
Homestead High School
P.O. Box F
Sunnyvale, California 94087

Ellise L. Holman
46 Oak Mtn. Ct.
San Rafael, California 94903

Stephen R. Holman
Redwood High School
Larkspur, California 94939

Daysie R. Holt
Cupertino High School
P.O. Box F
Sunnyvale, California 94087

COLORADO

Jack Fiedler
Scott Carpenter HS
7031 Lipan Street
Denver, Colorado 80221

CONNECTICUT

Mr. Rosario Lucca
Secondary School
470 Maple Avenue
Hartford, Connecticut 06114

FLORIDA

Mrs. Rose Marie Coe
Miami Norland Sr. High School
1650 NW 195 Street
Miami, Florida 33169

Mrs. Elizabeth W. Ransom
540 S. Hercules Avenue
Clear vater, Florida 33516

Mrs. Lessie Rochelle
Horace O'Bryant JHS
1105 Leon Street
Key West, Florida 33040

Mrs. Brenda Stevens
Key West High School
2100 Flagler Avenue
Key West, Florida 33040

Mrs. Carol Miranda
Secondary School
1801 N.W. 60th Street
Miami, Florida 33142

GEORGIA

Mrs. Anne Bradberry
Gordon High School
2190 Wallingford Drive
Decatur, Georgia 30032

Mr. Tom Davis
Stone Mountain High School
5265 Mimosa Street
Stone Mountain, Georgia 30084

Mrs. Rosa R. Hadley
681 Fielding Lane, S.W.
Atlanta, Georgia 30311

Miss Margaret Lambert
Sylvan High School
1461 Sylvan Road, SW
Atlanta, Georgia 30310

Mrs. Mary B. Mangham
1080 Euclid Avenue, NE
Wm. A. Bass High School
Atlanta, Georgia 30307

Mr. George Meadows
Walker High School
1804 Boulderecrest Rd., SE
Atlanta, Georgia 30316

Miss Donna Miller
Tucker High School
5036 La Vista Road
Tucker, Georgia 30084

Mrs. Carolyn S. Powell
3399 Collier Drive, NW
Atlanta, Georgia 30331

Hilton Smith
165 Walker Street, S.W.
Atlanta, Georgia 30324

Ms. Beth Stedman
North Fulton High School
2890 North Fulton Drive, NE
Atlanta, Georgia 30305

Mr. Fred Terry
Lakeside High School
3801 Briarcliff Road, NE
Atlanta, Georgia 30329

INDIANA

Mrs. Carol S. Lehman
East Columbus Street
Martinsville, Indiana 46151

Joan Mower
Secondary School
4961 W. Gadsen
Indianapolis, Indiana 46224

James L. Nay
Columbus East High School
Marr Road
Columbus Indiana 47201

MARYLAND

Ben F.Collins
Secondary School
Piscataway Road
Clinton, Maryland 20735

Theodore A.MacDonald
Secondary School
10,000 Allentown Road
Oxon Hill, Maryland 20022

MASSACHUSETTS

Mr. Ronaid N. Normand
Old Rochester Regional JHS
Marion Road
Mattapoisett, Massachusetts 02739

Edward J. Walsh
Old Rochester Regional JHS
Marion Rod
Mattapoisett, Massachusetts 02739

MICHIGAN

Sister Barbara Kearins
Academy of the Sacred Heart
1250 Kensington
Bloomfield Hills, Michigan 48013

MINNESOTA

Gene Mechelke
Morris Senior High School
401 University Avenue
Morris, Minnesota 56267

NEW HAMPSHIRE

John P. Guarino
Bank Street JHS
Lebanon, New Hampshire 03766

Frank Miles
Hanover High School
Hanover, New Hampshire 03755

Paula I. Wakelin
Bank Street JHS
Lebanon, New Hampshire 03766

NEW YORK

Joanne Balzar
Thomas Speedy
W. David Moore
H.W. Schroeder High School
875 Ridge Road
Webster, New York 14580

Frederick Craven
Northpower High School
Lauril Hill Road
Northport, New York 11768

Mrs. Judith Crossing
Wilson Junior High School
501 Genesee Street
Rochester, New York 14611

Sybil Davis
North Syracuse High School
North Syracuse, New York 13212

Charles D. Fallon
Frederick Douglass JHS
940 Fernwood Park
Rochester, New York 14609

Mrs. Verna S. Fancett
Jamesville DeWitt High School
DeWitt, New York 13214

John Anthony Fodera
200 Clinton Avenue
Staten Island
New York 10301

Barbara R. Francis
Secondary School
164 Alexander Street
Rochester, New York 14607

Bruce G. Grieshaber
W. Genesee Sr. High School
5291 W. Genesee Street
Camillus, New York 13031

Mrs. Cathy Gruner
Van Antwerp Middle School
Story Avenue
Schenectady, New York 12309

Helen M. Killory
Clary JHS
Amidon Drive
Syracuse, New York 13202

Charles Kochheiser
H.W. Schroeder High School
875 Ridge Road
Webster, New York 14580

Robert J. Lalley
Cicero High School
Route 31
Cicero, New York 13039

Bertram L. Linder
Adlai Stevenson HS
Lafayette Avenue
Bronx, New York 10473

Robert Lomicka
9th Grade School
East Syracuse-Minoa
Minoa, New York 13116

Conrad H. Peacock
Corcoran High School
919 Glenwood Avenue
Syracuse, New York 13207

Sidney A. Royden
South Shore High School
6565 Flatlands Avenue
Brooklyn, New York 11236

Ida Spirawk
319 Highgate Avenue
Buffalo, New York 14215

Richard W. Streb
Northport High School
Northport, New York 11768

Miss Aino Turu
Wilson Junior High School
501 Genesee Street
Rochester, New York 14611

Mrs. Ellen Yokel
Wilson Junior High School
501 Genesee Street
Rochester, New York 14611

NORTH CAROLINA

Mrs. Jane Allston
Stanford JHS
Hillsborough, North Carolina 27278

Mrs. Earle M. Hutchins
Route 1
Elon College
North Carolina 27244

Dr. Helen Miller
High Point Central HS
801 Ferndale Blvd.
High Point, North Carolina 27262

OREGON

Richard Mase
Adams High School
5700 NE 39th Avenue
Portland, Oregon 97211

PENNSYLVANIA

Lawrence R. Davis
Lower Merion High School
245 Montgomery Avenue
Ardmore, Pennsylvania 19003

Daniel L. DiBono
Montgomery & Church Road
Ardmore, Pennsylvania 19003

Thomas Fisher
Harriton High School
Rosemont, Pennsylvania 19010

Richard W. Musser
Secondary School
2179 S. Queen Street
York, Pennsylvania 17402

Sister Diana Taufer
Canevin High School
2700 Morange Road
Pittsburgh, Pennsylvania 15205

RHODE ISLAND

Charles G. Gosselink
Moses Brown School
250 Lloyd Avenue
Providence, Rhode Island 02906

TENNESSEE

Jim Duncan
Ridgeway High School
2009 Ridgeway Road
Memphis, Tennessee 38138

Farley M. Hill
3124 Ladbrook Drive
Memphis, Tennessee 38338

Josephine Hughes
Treadwell High School
920 N. Highland
Memphis, Tennessee 38122

Jacquelyn L. Irvine
2870 Deadrick
Memphis, Tennessee 38114

Ms. Mary Maskey
Overton High School
1770 Lanier Lane
Memphis, Tennessee 38117

Mrs. Catherine C. Pickle
1591 Pennsylvania Avenue
Memphis, Tennessee 38109

Mrs. Wilma Trezevant
Overton High School
1770 Lanier Lane
Memphis, Tennessee 38117

Robert Lee Waller
3200 Mt. Olive
Memphis, Tennessee 38108

TEXAS

Vernon Lee Norris
1501 Quincy
Plainview High School
Plainview, Texas 79072

VERMONT

Martin Smit
Oxbow High School
Bradford, Vermont 05033

WEST VIRGINIA

Ronald E. Alvaro
P.O. Box 788
Keyser High School
Keyser, W. Va. 26726

David Cooper
Petersburg High School
Petersburg, W. Va. 26847

Allan T. LaRue
Piedmont High School
2nd Street
Piedmont, W. Va. 26750

Joseph Painter
Petersburg High School
Petersburg, W. Va. 26847

Mr. David Jones
Petersburg High School
Petersburg, W. Va. 26847

Virginia E. McKenzie
Fort Ashby High School
Fort Ashby, W. Va. 26719

Linton Sites
Petersburg High School
Petersburg, W. Va. 26847

CANAL ZONE

Joe Norton
Balboa High School
Box C
Balboa, Canal Zone

CANADA

Mr. James W. McColeman
College Heights, S.S.
371 College Avenue, W
Guelph, Ontario
Canada

N. Paul Sabharwal
Ft. Saskatchewan HS
P.O.Box 1262
TOB 1PO
Fort Saskatchewan, Alberta
Canada

MEXICO

Mrs. Beverlee Van Der Mersch
Missouri 555 Ote
Col. Del Valle
Nuevo Leon, Mexico

June 1974

Carolyn Keller
Freemont High School
4610 Foothill Blvd.
Oakland, CA 94601

ICSSP NETWORK TEACHERS

ALABAMA

Charlene Boykin
BC Rain High School
3125 Dauphin Island Pkwy.
Mobile, Alabama 36605

Lon Cee
Shaw High School
5960 Arlberg Street
Mobile, Alabama 36608

James Hudson
West Lawn Jr. HS
22800 32nd Avenue
Tuscaloosa, Alabama 35401

George M. Jackson
Vigor High School
913 N. Wilson Avenue
Prichard, Alabama 36610

Mrs. Arcola B. King
Toulninville H.S.
2263 St. Stephens Road
Mobile, Alabama 36617

Louise P. Minton
Austin High School
~~Danville Road~~
Decatur, Alabama 35601

Howard Morris
Decatur High School
Decatur, Alabama 35601

Mrs. Margaret B. Nettles
Mobile County H.S.
Box 6
Grand Bay, Alabama 35641

Richard Wallace Rhone
Tuscaloosa High School
905 15th Street
Tuscaloosa, Alabama 35401

Linda G. Tedder
Decatur High School
Decatur, Alabama 35601

Mrs. Ruby K. Thompkins
Murphy High School
100 S Carlen Street
Mobile, Alabama 36606

Mrs. Evelyn I. Timberlake
Decatur High School
Decatur, Alabama 35601

David Tossein
Druid High School
1715 32nd Avenue
Tuscaloosa, Alabama 35401

CALIFORNIA

Kenneth G. Crump
Department Chairman, SS
Homestead High School
P.O. Box F
Sunnyvale, California 94087

Ellise L. Holman
~~46 Oak Mtn. Ct.~~
~~San Rafael, California 94903~~

Stephen R. Holman
Redwood High School
Larkspur, California 94939

Daysie R. Holt
Cupertino High School
P.O. Box F
Sunnyvale, California 94087

COLORADO

Jack Fiedler
Scott Carpenter h3
7031 Lipan Street
Denver, Colorado 80221

CONNECTICUT

Mr. Rosario Lucca
Secondary School
470 Maple Avenue
Hartford, Connecticut 06114

FLORIDA

Mrs. Rose Marie Coe
Miami Norland Sr. High School
1050 NW 195 Street
Miami, Florida 33169

Mrs. Elizabeth W. Ransom
540 S. Hercules Avenue
Clearwater, Florida 33516

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Horace O'Bryant JHS
1105 Leon Street
Key West, Florida 33040

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Key West High School
2100 Flagler Avenue
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Secondary School
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GEORGIA

Mrs. Anne Bradberry
Stone Mountain H.S.
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Lakeside High School
3801 Briarcliff Road, NE
Atlanta, Georgia 30329

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681 Fielding Lane, S.W.
Atlanta, Georgia 30311

Mrs. Carol Kettle
Tucker High School
5036 La Vista Road
Tucker, Georgia 30084

Miss Margaret Lambert
Sylvan High School
1461 Sylvan Road, SW
Atlanta, Georgia 30310

Mrs. Mary B. Mangham
1080 Euclid Avenue, NE
Wm. A. Bass High School
Atlanta, Georgia 30307

Mrs. Ruby Jo Mason
Avondale High School
1192 Clarendon Rd.
Avondale Estate, Georgia 30002

Mrs. Carolyn S. Powell
3399 Collier Drive, NW
Atlanta, Georgia 30331

Mrs. Cassie Sanders
Shamrock High School
3100 Mt. Olive
Decatur, Georgia 30033

Hilton Smith
165 Walker Street, S.W.
Atlanta, Georgia 30324

Mrs. Sandra Hremer
King Philip Regional High School
Wrentham, Mass. 02903

Ms. Beth Stedman
North Fulton High School
2890 North Fulton Drive, NE
Atlanta, Georgia 30305

INDIANA

Mrs. Carol S. Lehman
1459 East Columbus Street
Martinsville, Indiana 46151

Joan Mower
Secondary School
4901 W. Gadsen
Indianapolis, Indiana 46224

James L. Nay
Columbus East High School
Marr Road
Columbus, Indiana 47201

MARYLAND

Ben F.Collins
Secondary School
Piscataway Road
Clinton, Maryland 20735

Theodore A.MacDonald
Secondary School
10,000 Allentown Road
Oxon Hill, Maryland 20022

MASSACHUSETTS

Mr. Ronald N. Normand
Old Rochester Regional JHS
Marion Road
Mattapoisett, Massachusetts 02739

Edward J. Walsh
Old Rochester Regional JHS
Marion Rod
Mattapoisett, Massachusetts 02739

MICHIGAN

Sister Barbara Kearins
Academy of the Sacred Heart
1250 Kensington
Bloomfield Hil's, Michigan 48013

MINNESOTA

Gene Mechelke
Morris Senior High School
401 University Avenue
Morris, Minnesota 56267

NEW HAMPSHIRE

John P. Guarino
Bank Street JHS
Lebanon, New Hampshire 03766

Frank Miles
Hanover High School
Hanover, New Hampshire 03755

NEW YORK

Joanne Balzar
Thomas Speedy
W. David Moore
H.W. Schroeder High School
875 Ridge Road
Webster, New York 14580

Frederick Craven
~~Northpower~~ Northport High School
Lauril Hill Road
Northport, New York 11768

Mrs. Judith Crossing
Wilson Junior High School
501 Genesee Street
Rochester, New York 14611

Sybil Davis
North Syracuse High School
North Syracuse, New York 13212

Charles D. Fallon
Frederick Douglass JHS
940 Fernwood Park
Rochester, New York 14609

Mrs. Verna S. Fancett
Jamesville DeWitt High School
DeWitt, New York 13214

John Anthony Fodera
200 Clinton Avenue
Staten Island
New York 10301

Barbara R. Francis
Secondary School
164 Alexander Street
Rochester, New York 14607

Bruce G. Grieshaber
W. Genesee Sr. High School
5201 W. Genesee Street
Camillus, New York 13031

Mrs. Cathy Gruner
Van Antwerp Middle School
Story Avenue
Schenectady, New York 12309

Helen M. Killory
Clary JHS
Amidon Drive
Syracuse, New York 13202

Charles Kochheiser
H.W. Schroeder High School
875 Ridge Road
Webster, New York 14580

Robert J. Lalley
Cicero High School
Route 31
Cicero, New York 13039

Bertram L. Linder
Adlai Stevenson HS
Lafayette Avenue
Bronx, New York 10473

Robert Lomicka
9th Grade School
East Syracuse-Minoa
Minoa, New York 13116

Conrad H. Peacock
Corcoran High School
919 Glenwood Avenue
Syracuse, New York 13207

Sidney A. Royden
South Shore High School
6565 Flatlands Avenue
Brooklyn, New York 11236

Ida Spirawk
~~319 Highgate Avenue~~
~~Buffalo, New York 14215~~

Patricia Driscoll
SS Department
Northport High School
Northport, New York 11768

Hazel M. Wilson
Norwood-Norfolk Central
Norwood, NY 13668

NORTH CAROLINA

Mrs. Jane Allston
Stanford JHS
Hillsborough, North Carolina 27278

Mrs. Earle M. Hutchins
Route 1
Elon College
North Carolina 27244

Dr. Helen Miller
High Point Central HS
801 Ferndale Blvd.
High Point, North Carolina 27262

OREGON

Richard Mase
Adams High School
5700 NE 39th Avenue
Portland, Oregon 97211

PENNSYLVANIA

Lawrence R. Davis
Lower Merion High School
245 Montgomery Avenue
Ardmore, Pennsylvania 19003

Daniel L. DiBono
302 Garden Road
Oreland, Pennsylvania 19075

Thomas Fisher
Harrison High School Harrington
Rosemont, Pennsylvania 19010

Richard W. Musser
Secondary School
2179 S. Queen Street
York, Pennsylvania 17402

Sister Diana Taufer
Canevin High School
2700 Morange Road
Pittsburgh, Pennsylvania 15205

RHODE ISLAND

Charles G. Gosselink
Moses Brown School
250 Lloyd Avenue
Providence, Rhode Island 02906

TENNESSEE

Peter Graham
Mitchell Road HS
658 Mitchell Road
Memphis, Tennessee 38109

Mrs. Geraldine B. Harris
Hamilton High School
1478 Wilson
Memphis, Tennessee 38106

Farley M. Hill
Oak Haven High School
3124 Ladbrook Drive
Memphis, Tennessee 38338

Mrs. Ernestina Holliman
Southside High School
1880 Prospect Street
Memphis, Tennessee 38106

Ms. Mary Maskey
Overton High School
1770 Lanier Lane
Memphis, Tennessee 38117

Miss Elizabeth Newbell
White Station High School
514 S. Perkins
Memphis, Tennessee 38117

Mrs. Mary B. Smith
Central High School
306 South Bellevue
Memphis, Tennessee 38104

Mrs. Wilmoth Trezevant
Overton High School
1770 Lanier Lane
Memphis, Tennessee 38117

Mrs. Betty C. Washburn
Northside High School
1212 Vollintine
Memphis, Tennessee 38107

Mrs. Carrie Jo Williams
Westside High School
3389 Dawn Drive
Memphis, Tennessee 38127

Mrs. Maxine Scales
Westwood High School
4480 Westmont Road
Memphis, Tenn. 38109

TEXAS

Vernon Lee Norris
1501 Quincy
Plainview High School
Plainview, Texas 79072

VERMONT

Martin Smit
Oxbow High School
Bradford, Vermont 05033

WEST VIRGINIA

Ronald E. Alvaro
P.O. Box 788
Keyser High School
Keyser, W. Va. 26726

David Cooper
Petersburg High School
Petersburg, W. Va. 26847

Allan T. LaRue
Piedmont High School
2nd Street
Piedmont, W. Va. 26750

Joseph Painter
Petersburg High School
Petersburg, W. Va. 26847

Mr. David Jones
Petersburg High School
Petersburg, W. Va. 26847

Virginia E. McKenzie
Fort Ashby High School
Fort Ashby, W. Va. 26719

Linton Sites
Petersburg High School
Petersburg, W. Va. 26847

CANAL ZONE

Joe Norton
Balboa High School
Box C
Balboa, Canal Zone

CANADA

Mr. James W. McColeman
College Heights, S.S.
371 College Avenue, W
Guelph, Ontario
Canada

N. Paul Sabharwal
Ft. Saskatchewan HS
P.O.Box 1262
TOB 1PO
Fort Saskatchewan, Alberta
Canada

MEXICO

Mrs. Beverlee Van Der Mersch
Missouri 555 Ote
Col. Del Valle
Nuevo Leon, Mexico

The ICSSP staff would appreciate being advised of any changes of address in this list.

- APPENDIX G -

LISTS OF PROJECT POLICY COMMITTEE AND ADVISORY COMMITTEE MEMBERS

POLICY COMMITTEE MEMBERS

Charles F. Gallagher, Director of Studies, AUFS

Alan W. Horton, Executive Director, AUFS

Garlan E. Hoskin, Executive Associate, AUFS

James M. Oswald, Director, School Programs, AUFS

Dennison I. Rusinow, Associate Director, AUFS

Manon L. Spitzer, Editor, AUFS

ADVISORY COMMITTEE MEMBERS

James Becker, Indiana University

Donald Bragaw, Chief, Bureau of SS, New York State Department of Education

Frances Link, Curriculum Development Associates

Alan Lockwood, University of Wisconsin

Howard Mehlinger, Indiana University

Stanley Wronski, Michigan State University

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- APPENDIX H -

LIST OF PROJECT EVALUATORS

James M. Becker, Indiana University

Louis Dupree, AUFS - Oxford University

William M. Hering, Jr., University of Illinois

Philip Holland, DeKalb County Schools, Georgia

Robert C. Johnson, University of Denver

Roger Johnson, University of South Florida, Tampa

Judith P. Kasper, Indiana University

Dana Kurfman, Prince George's County Public Schools, Maryland

(Tan Tiong Liat, Singapore)

Frances Link, Curriculum Development Associates, Washington

Richard F. Newton, Temple University, Philadelphia

Anthony J. Petrillo, Jefferson County Public Schools, Colorado

Peter Scharf, Harvard, Human Development Center

Charles Thompson, Harvard, Human Development Center

Don T. Tubbs, Memphis City Schools

Jan L. Tucker, Florida International University

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APPENDIX I

LIST OF STAFF OF THE INTERCULTURAL SOCIAL STUDIES PROJECT FOR SECONDARY SCHOOLS

Director, Garlan E. Hoskin****

Principal Investigator, James M. Oswald*

Assistant Investigator, William R. Thames**

Editor, Manon L. Spitzer**

Secretaries, Elizabeth Tate***
Dorothy Watts***
Mabel Townsend***

Mailing Services, Richard Hackett****

Composition, Ann Adams***
Dana Major***

Graphics, Lloyd Hickman***

* Full-time on project budget
** Half-time on project budget
*** Part-time on project budget
**** Not on project budget

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